

THE  
BAPTIST MAGAZINE.

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OCTOBER, 1812.

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Mr. HINTON's SPEECH AT THE UNION MEETING.

*Mr. Hinton, having read the Resolutions agreed to by the Ministers and Messengers (See Bap. Mag. for Aug. p. 357.) spoke, in substance, as follows—*

Christian Brethren,

I AM requested to address you, in a few words, on the subject of the resolutions which I have now read; and I accept the office allotted to me with the greatest cheerfulness, since in the discharge of it I am persuaded I have little or no difficulty to encounter. I am confident that the cause which I plead has an advocate in each of your hearts; and I feel justified in applying to you, without material alteration, the declaration of the Apostle respecting the church at Thessalonica—"As touching brotherly love, ye need not that we should use many arguments to urge on you its necessity and excellency; for ye yourselves are taught of God to love one another."

The first of our resolutions, which is the basis of the rest, by stating that "*a MORE general union is desirable*," assumes as an acknowledged truth (what, as far as my own knowledge and information extend, I am happy to confirm) that a *general* spirit of union already exists among our churches; and I believe I may add, without fear of contradiction, that this disposition, the first and noblest fruit of the Holy Spirit, is on the increase: insomuch that our christian brethren at large are anxiously desirous of adopting some measures whereby it may be more effectually employed in promoting each others happiness, and the glory of our common Lord.

We surely cannot err in ascribing to him, from whom all good proceeds, this general wish to extend and strengthen the bonds of christian fellowship. The voice of our churches, which calls us to the attempt, must, therefore, be considered as the voice of God, and while its echo is heard through all the extent of our native isle, every one of us should regard it with a prompt attention;

anxiously desirous of contributing, by every means in our power, to the success of a design which is evidently attended with the divine approbation.

I submit to you, brethren a few remarks which may serve to illustrate the character by which, I trust, our intended Union will ever be distinguished.—

I first observe that, if it be durable or profitable, it must be marked by a harmony in Religious Principles. It must be an Union of those ministers and those churches who mutually and cordially agree in all the leading truths of Divine Revelation ; since experiment has proved the inutility of attempting to blend in one operation theological sentiments that widely differ between themselves. It were folly to expect that any persons can long act in concert, or at least with any permanent good effect in religious concerns, who are not united in their views of the total apostacy of the human race—of the divine glories of Emanuel—of the grand method in which God has determined to raise up a people for himself, by revealing to faith the justifying righteousness of God our Saviour—of the work of the Eternal Spirit in the regeneration and preservation, in the progressive and complete sanctification of all his people—of the sole authority of the Lord Jesus Christ as King and Law-giver in his church—and the use of the moral law, as being in his hands the sovereign rule of life to all his subjects. If these sentiments are, as we humbly trust, taught of God and contain the mind of Christ, then, so far as we are united in them, we are likely to form a *Christian Union*; and one that will be durable and profitable.

Our intended Union, brethren, should also bear the character of strong and disinterested affection. Disinterested, as it respects the honor and applause, not only of the world, but of one another; regulated, not so much by an admiration of the talents which any of its members may possess, (which is probably the leading weakness of the day,) as by a sincere approbation of the faithfulness and humility with which those talents shall be employed, whether they be ten, or two, or one. Our Union should be cemented by a holy delight in each other “for the truth’s sake that is in us,” for the relation we respectively bear to our common Lord ; and for the honor which he has put upon us by employing us in our several posts as it hath pleased him. The spirit of this Union will thus bear a striking resemblance to that of Christ, who declared that he “received not honor from men,” but “glorified God on the earth.” “All mine,” he added, “are thine, and thine



are mine; and I am glorified in them: keep through thine own name those whom thou hast given me, that they may be one even as we are one." Let them not "seek honor one of another, but that which cometh from God only."

I thirdly observe, that if this General Association of our churches prosper, there must be in it a Unity of Exertion. We must set before us some great and common objects of pursuit, and direct to these our unremitted attention. "The promotion of the cause of Christ in general," and whatever may best serve that sacred cause, "in our own denomination in particular," are very properly set before us in the Resolutions which have been this day adopted. The peace of our churches, none can doubt, is essentially connected with their prosperity; and as every church admitted into this general Union will probably communicate a portion of that spirit which is most cherished among its own members, we may derive from this consideration strong additional motive to the members of each assembly, to study at home "the things that make for peace, and things whereby they may edify one another." Those who have taken the lead in advising the measure of a general Union will, doubtless, be greatly desirous to exhibit a lovely pattern of meekness and brotherly love; so shall "peace be on the Israel of God." The great secret of promoting the peace of any religious assembly lies in the resignation, or rather the renunciation of self-will. If this spirit be banished from our churches, they will scarcely ever know trouble. A spirit of Union is that which regards the prosperity of the whole body in constant and decided preference to the gratification of an individual. Thus even Christ, though Lord of all, and possessed of the power of commanding all, "pleased not himself." For Zion's sake he resigned his own ease, his own comfort, his own applause; however great the sacrifices which such a conduct demanded, he "did always those things which pleased God." Here is the great point of Union—keeping this in view, we shall become one in design, in attachment, and pursuit.

Is it asked, How may we know what things are pleasing to God? I think it may safely be replied, that we are seldom long without just information of the *divine* will when we are rendered truly desirous to renounce *our own*. If this obstacle be once overcome, there is no other which the prayer of faith will not soon remove. "Lord what wilt thou have me to do?" is a prayer which, if uttered from the heart, fails not to obtain access into the holiest of all; and by the spirit which it at once displays and

increases, the fruit of righteousness is sown in peace of them that make peace." The church of Christ, and consequently every member of it, should be of one spirit with the Lord: they should have no will but his; they should seek no honor but his; they should rejoice to have his word unfolded in all its native simplicity, as it comes from him and reveals his glory; as too dignified to admit of merely human ornament; too pure to admit of human addition; too full of authority to admit of human interference.

An unity of faith in the great doctrines of the gospel, of holy affection towards each other, and steady exertion in duty, is highly desirable as it respects our churches individually; but what an accession of strength is derived to the Redeemer's interest, when many churches combine their counsels, their prayers, their property, and their talents of every kind, in breaking up the fallow ground; in planting wholly a right seed; in furnishing aid to churches otherwise too weak to support a stated ministry; in erecting new temples for God; in raising up those which have fallen into decay; in stretching forth the arm of mercy to distant lands; in executing the testament which the divine Redeemer sealed with his blood, and entrusted to the care of his disciples; in conveying his unspeakable gift to the ignorant and benighted nations of the earth. In these exertions, I observe with the sincerest pleasure, we act in concert with many other Christian societies, who, though they do not rank in the same denomination with ourselves, and are also distinguished from each other by various professional shades, yet cordially receive and zealously disseminate those leading doctrines of our holy faith which have ever been "the power of God unto salvation." This had indeed been, in the speaker's estimation, a morning more felicitous than ever dawned on the church of Christ since the apostolic age, had he been employed to unfurl a standard under which all the disciples of the cross, without distinction of name or class, might have advanced at once in the holy and benevolent warfare, "conquering and to conquer," trampling alike on the vices of the wicked and the prejudices of the good. That day I fear is yet distant, but let us more ardently than ever pray for its speedy approach; and while it is delayed, let us not forget to be thankful that our object is essentially the same. Our exterior form is indeed different, but we have one glorious leader and commander. We have different stations, but they are all in the same field of exertion: and we should regard each others progress with an emulation from which envy is for ever excluded. Our language and conduct to-



wards each other should resemble those of David's general, who said to his brother, "If the Syrians be too strong for me, then thou shalt help me; but if the children of Ammon be too strong for thee, then I will come and help thee: be of good courage, and let the Lord do what seemeth him good."

In the denomination to which *we* pertain, less, perhaps, has been done than in several others for the purpose of uniting all its strength, and bringing it to bear on the great objects which we ought to set before us. Other denominations have set us an example which I think we do well to follow. Our brethren the Calvinist Methodists have formed a Union; our Independent brethren have done the same; and with nearly the same views as they profess, we are about to form a Union of the Baptist denomination. But could I for a moment believe that a closer union of each class within its own boundary would in the least degree promote a spirit of *dis-union* between the denominations respectively, become the secret cause of jealousy, and thus diminish their friendly intercourse, I should sincerely deprecate these measures. A long acquaintance with my honored brethren whom I now address, and with the various churches which they represent, has convinced me that I am now uttering a sentiment in which they most cordially unite with me. I am confident that there is not one of us who does not wish to strengthen the bonds of amity with "all that love the Lord Jesus Christ;" who does not wish that his conduct to every good man while on earth, may be uniformly that for which he shall have no need to apologize when he meets him in heaven.

There is yet one point of Union to which, in closing this address, I would direct your attention—*we* have "one hope of our calling." The objects on which our hope is fixed, as it respects the measure we now pursue, are the blessing of God on our exertions, his gracious acceptance at their termination, and the growing success of his sacred cause, when we shall be on earth no more. I might justify this hope by considerations taken from the tenor of divine Revelation, and especially from those gracious predictions of it which are yet unaccomplished; but this would be to pass again over the ground which we surveyed on the past day with so much pleasure. Let me rather refer you to "experience as producing hope." Let us survey what God hath wrought for us as a denomination; the honor which he has graciously been pleased to put on our missionary exertions; and the means which he is still affording us to pursue them. We shall find in each of these

considerations, what will animate our hearts and strengthen our hands.

The history of our denomination affords abundant proof that in one instance at least it bears a close conformity to the primitive church,—it has been “a sect every where spoken against;” and I fear that even still the christian societies are comparatively few in which its distinguishing appellation is not, through the force of prejudice, regarded as a term of reproach. But He who “seeth not as man seeth,” hath not withheld from us the tokens of his approbation. He hath extended our borders on every side, till the small one is become a thousand. It were indeed unjust in the extreme to insinuate, as some have done, that this success has not been chiefly owing to the blessing of God on the ministry of the gospel amongst us, in the awakening and conversion of sinners, as well as in building up and establishing of those who believe. But unmindful of causeless censure, let us pursue the path of duty and put our trust in God. Let our whole life and labours still prove that we “so strive to preach the gospel, not as building upon another man’s foundation.” To God let us seek, and to him commit our cause. If a spirit of humility, spirituality, genuine candour, and holy zeal is found amongst us, we may rest assured that God hath not forsaken us; and that other ministers and other churches shall arise from whom a greater revenue of praise shall be gathered than has yet been offered by us to the divine throne. And who that reflects on the commencement, and surveys the progress of our Mission in the East, can forbear to exclaim, “What hath God wrought?” Little more than twenty years ago a few christian ministers, in one of our country associations, in number I believe about twelve, were impressed with an earnest desire to do something for the conversion of the heathen; and after solemn prayer to God for his blessing, they subscribed about thirteen pounds for the commencement of the work. They gave willingly and to their ability; and had their gift consisted but of as many pence, it would with similar dispositions, have been equally acceptable to God. One of them published a small work exhorting his brethren, and especially those of the Baptist denomination, to which he belonged, to come forward with a Mission to the Heathen world. I well remember the flood of contempt that was poured on this design by the leading literary Journals of the day; and I confess I was surprised to find that they would take so much pains to crush an attempt of which they entertained so despicable an opinion. But the great enemy of the gospel had learned by ex-



perience not to despise small beginnings. *He* saw far greater danger to his cause than those whom he employed to support it; and he dreaded the spirit of piety which was manifest in this opening design more than he would have done all the power of wealth and literature unaccompanied by such a disposition. The event has justified these fears, and given vigour and extent to our hopes. The small cloud that arose, exhaled by the Sun of righteousness, from a narrow district in our native land, increased till it became pregnant with blessings; and, wafted by the unerring direction of him who gave it being, it has passed over to the Eastern continent, where it has fertilized large tracts of the barren waste; and still, sustained by its constant supply, rivers break forth in the desert and the wilderness becomes as the garden of the Lord.

In the support and encouragement of this mission, to which our Union has a "primary view," what aid are we not justified in expecting from him who has declared that he will "give to his Son the heathen for an inheritance, and the uttermost parts of the earth for his possession?"

You have proved your attachment to this work, brethren, by the liberality of your contributions, and you have cheerfully avowed your determination that it shall not fall to the ground or be impeded for want of any support that Providence may enable you to render it. God has heard and accepted your vows, and his grace will enable you to fulfil them. But it is not by our property alone that this holy cause will be promoted. Great spirituality, wisdom, humility, and devotedness to the honour of Christ, will be required of us if we tread in the steps of those who have hitherto been its supporters, whether at home or abroad. If our prayers avail for these blessings, all other aid that is necessary will accompany them. When I behold around me a number of respectable young men and young ministers, I cannot help believing that they will consider themselves as receiving from heaven this day a sacred charge that they should make it one great object of their future lives to sustain this Christian Mission, in the same spirit and with the same diligence, with which it has been hitherto conducted. O that I could imbibe and impart to you the spirit of a Pearce! But that spirit hath not left the earth; it glows in the bosom of his successors in the work of God, and it shall survive *their* labours too. The last number of the Periodical accounts contains one short sentence, of which I have hardly ceased to think with a lively and mournful interest from the day I first read it. *To the fostering*

*care of their successors, next to that of Him whose cause it is*" we are afraid that *"those who have watched over this Mission from the beginning will SHORTLY have to resign it."* And shall not successors of a truly Missionary spirit be found amongst us? Take up, beloved Youth, this falling mantle, when the voice of prayer can no longer retain on earth those who have hitherto worn it. Grasp it with eagerness, and guard it with holy care. With this, you may smite the rivers and the seas, and they shall open before you a path to an holy eminence in the service of God on earth, and a distinguished place in the joys of his eternal kingdom.

Christian Brethren who reside in the Metropolis,—We rejoice that this Mission holds out one great and specific object in which we who reside in the country have one common interest with yourselves, and in this we have a pledge that our Union shall be permanent. Assembled to promote its interests, other concerns, which, though secondary, are little inferior in their importance, will present themselves to our notice. The pressure of the times bears heavy on very many of our smaller country churches, and a stated ministry among them is in danger of being annihilated for want of timely aid—such aid as other evangelical denominations afford to their weaker churches, with far greater promptness than we have done. Many of these churches have exerted themselves beyond their strength in support of public institutions. Let not their own safety be forgotten, since if the root be not healthy, it cannot long sustain the more extended branches of the vine.

We return to our respective churches highly gratified, and we hope profited, by this interview. We have entrusted to your Ministers for the present year, the care of collecting and arranging whatever may be thought worthy of attention at our next annual meeting. God alone can determine which of us shall make part of that assembly; but "whether we live we live unto the Lord, or whether we die we die unto the Lord;" and so "living or dying we are the Lord's."

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## ON THE TRIAL OF SPIRITS.

THE predicted enmity between the Seed of the woman and of the serpent has been peculiarly fulfilled in the times of the gospel. No sooner was the christian church established, by the



preaching of the Cross, than it began to be assailed by a flood of false doctrine. Christ had his ministers in every quarter, and Satan had his. It is in this way that the devil has wrought his greatest achievements. The persecutions of the first three centuries accomplished but little in his favour, but the corruptions of the fourth introduced a species of apostasy which has deluged the christian world for more than a thousand years.

The designs of God in permitting these things may surpass our comprehension: we are told, however, that "It must needs be that offences come"—and that "There must be heresies among us, that they who are approved may be made manifest." The existence of such things, therefore, should neither vex nor surprise us; but merely excite in us that circumspection which is necessary in walking among pits and snares. Such was the temper of mind which the apostle John aimed to excite in the primitive christians—*Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world.\** If such caution was necessary for the primitive christians, unless we could depend on the floods of false doctrine having of late ages subsided, or on our having better securities against them than those who were contemporary with the apostles, it must be necessary for us. As neither of these suppositions can be admitted, I may be allowed to apply the warning language of the apostle to our own times.

The "spirits" which are to be tried seem to refer not so much to persons as to things; things which are presented for belief, or *doctrines*. The "spirit that confesseth not that Jesus Christ is come in the flesh" appears to be the same thing as the doctrine that is opposed to that great truth.† This doctrine may be called *a spirit* not only as professing to come from divine inspiration, but on account of its *energies*. False doctrines are described as contagious winds that waft poison into the minds of men; a pestilence that walketh in darkness, insinuating its malignant influence in so insensible a manner that the work of death is effected ere the party is aware.

Beloved, believe not every doctrine that is proposed to you, whatever may be the pretensions, or the confidence of the proposer. Error seldom or never goes abroad undisguised.

\* John iv, 1.

† The "three unclean spirits coming out of the mouth of the dragon, of the beast, and of the false prophet," (*Rev. xvi. 13.*) may be no other than delusive and destructive principles.

Believe not every doctrine that comes to you in a *rational* garb. There is nothing in true religion repugnant to sound reason ; but a system that hangs upon subtle reasoning is not the gospel. There is no cause but what may be made to appear plausible by ingenious men ; of this any one may satisfy himself who listens but a few hours to the speeches of the bar or the senate. For a doctrine to be of God it must not only be conveyed in plain language, such as without any force put upon it naturally suggests the idea to a humble and intelligent reader but must quadrate with the whole of the word of God, and be productive of effects similar to that of Christ and his apostles. The same divine oracle which teaches us to “incline our ear unto wisdom, and apply our heart to understanding,” directs us to “cry, and lift up our voice for it ;” to “trust in the Lord with all our heart, and not to lean to our *own* understanding.”\*

Believe not every doctrine that comes to you in a *holy* garb. That the gospel is holy, and of a holy tendency cannot be doubted by one who believes it : but holiness itself is capable, in a degree, of being assumed. The false apostles who corrupted the Corinthians found it necessary, in order to accomplish their end, to “transform themselves into the apostles of Christ. And no marvel (saith Paul,) for Satan himself is transformed into an angel of light.” It is no uncommon thing for the gospel to be undermined by a pretended zeal for morality. The pharisees were wont to be considered as almost the only friends to good works ; alledging against Jesus that he “kept company with sinners, and ate with them :” yet they were denounced as hypocrites. If an evangelical minister amongst us be called to contend for the purity, spirituality, and perpetual authority of the divine law, or for any particular branch of practical godliness, it is not unusual for others, who are very differently affected to evangelical truth, to claim kindred with him, and to wish to have it thought that all the suspicions that had been entertained of them were merely owing to their zeal for holiness. But there are few men, who are farther off from the holiness of the New Testament than those who urge the duty to the neglect of the principles from which it rises. We must both “rebuke and exhort ;” but it must be with “all long-suffering and doctrine.”

Believe not every doctrine that comes to you in an *evangelical* garb. Nothing can be truly evangelical but it must be of God ; but under the pretence of this, some of the most pernicious errors

\* Prov. ii. 2, 3.—3, 5.



have been introduced. That species of religion which by a pressed adherence to faith *maketh void the law* is chiefly under the guise of exalting grace. Of this kind was the religion of those whom James writes, whose *faith was dead, being alone*. Of this kind was the religion of those awful characters described by Peter and Jude, "Speaking great swelling words of vanity, allying through the lusts of the flesh, and much wantonness, those who were clean escaped from them who live in error; promising them *liberty* while they themselves were the servants of corruption." Finally, of this nature appears to have been "the doctrine of the Nicolaitans," which led to unholy "deeds," and which the Lord "hated."

Believe no doctrine in matters of religion, but what is of God. This is the criterion by which we are directed to try the spirits. For a doctrine to be of God, it must be expressive of *the mind of God, as revealed in his word*. If we lose sight of this, we shall soon be lost in the mazes of uncertainty. "We are of God," saith the apostle, "he that knoweth God heareth us: he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error." 1 John iv. 6. The doctrine of the apostles being itself of God, was a test by which to try the spirits, and such it still continues. We see in their writings the very mind of God on all the great subjects pertaining to his character, government, and gospel. If they write of God, it is with the profoundest reverence, as of Him who is "blessed for ever;" if of his law, it is "holy, just and good;" if of sin, it is "exceeding sinful;" if of sinners, they are "under the curse;" if of Christ, as concerning his flesh he was of the seed of David, but as concerning his original nature "the Son of God—over all, God blessed forever;" if of salvation, it is of "grace through faith, and that not of ourselves, it is the gift of God." Finally, If they describe the end to which Christ gave himself for us, it was that he might "redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." This doctrine is of God; and he that knoweth God heareth it. But that which begets high thoughts of ourselves, low thoughts of God, light thoughts of sin, and dim thoughts of Christ, is not of God, and it is at the hazard of our salvation to receive it.

Lastly, That which is of God will lead us to *side with God in the great controversy between him and his apostate creatures*. The spirit of apostasy has always been complaining of the ways of the Lord as "unequal." "His precepts are too rigid, at least for

‘a poor fallen creature ; his threatenings are too severe ; it is hard  
 ‘to punish with everlasting destruction the errors of a few years ;  
 ‘it had been hard if he had not sent his son to save us, and is so  
 ‘hard, if after doing all we can, we must stand upon the same  
 ‘ground as the chief of sinners ; surely he does not mean, after  
 ‘to punish unbelievers with eternal punishment.’ Such are the  
 workings of an apostate mind, and every false system of religion  
 favours them. But that which is of God will take a different  
 course. While it teaches us to seek the salvation of our fellow  
 sinners, it will never suffer us to palliate or excuse their sin. Its  
 language is, “I esteem all thy precepts concerning all things  
 to be right ; and I hate every false way. Thou art holy in all thy  
 ways, and righteous in all thy works—Behold I am vile ; wherefore  
 shall I answer thee ? I will lay mine hand upon my mouth.  
 Once have I spoken, but I will not answer ; yea, twice, but I  
 will proceed no further—Thou shalt be justified when thou  
 speakest, and clear when thou judgest. If thou Lord should  
 mark iniquity, O Lord who shall stand ? God be merciful to  
 me a sinner !”

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*Another "Hint" to those who write for the Obituary.*

OBITUARY, detailing Christian Experience, in life and death, is of great advantage to the living, and happily forms a part of this Miscellany ; it is that in which many of the readers see their own path, though chequered, is not singular. The reading of the Obituary is therefore often attended with comfort ; frequently this comfort is interrupted, if not destroyed, by the character of perfection with which the deceased is generally enveloped. The reader sometimes pauses, and thinks—“Was surely this was an angel of light, he had no faults, he had arrived at perfection ; but though I have been struggling in the way many years, I cannot find that I have attained to any thing like this.”

I would, therefore, request the writers of these articles to bear in mind the way of the Holy Spirit in giving us the Experience of God’s children in his word. David, Peter, and others, had faults, and they are not winked at, but faithfully recorded, as if they were with this Inscription on them, “Beware.” Let us then follow that which we call our rule in all things.

*August 12, 1812.*

OMEQ



## ELECTION A DOCTRINE ACCORDING TO GODLINESS.

THE doctrine of Predestination, though like every other doctrine taught in the word of God, full of beauty and of holiness, is frequently abused. When it is insisted upon, in one of our places of worship, the careless sinner frequently exclaims, "If I am elected I shall be saved, if I am not elected, I shall be lost, there is no necessity therefore for repentance, for faith, or for purity; I need not concern myself at all about them, my doom is fixed, the event is certain and remains unalterable." The licentious professor of religion seizes quickly the same idea, and cries "I know that I am elected and that therefore I cannot perish, tell me not then of the laws of God, tell me not of the beauties of holiness, tell me not of the importance of good works, or of duties, I am chosen to salvation and therefore may live as I please." The tempted believer likewise sometimes finds himself pressed by satan with the same argument, the adversary insinuates to him that there is no need of so much obedience, of so much watchfulness, and of so much self-denial, for if God has predestinated him to eternal glory he is secure, and therefore may take his ease, giving way to the carnal inclinations of his depraved nature. These sophistical inferences I cannot but consider exceedingly mischievous, derogatory to the honor of the most high, and accessory to the destruction of thousands. My design in this paper is to endeavour to disprove them, by showing that *God's eternal choice of some, does not destroy the absolute necessity of holiness in order to salvation.*

It does not, first, Because the same decree which has appointed everlasting glory as the *end* has appointed holiness as the *means*. By the same edict by which Jehovah ordained that the objects of his love should be brought to heaven, he ordained also that they should be made holy, prior to their admittance into his presence. It would be absurd to imagine that the God of all wisdom appointed the end without appointing the means likewise; and his Apostles have assured us that this was not the case. What says Paul to the Thessalonian christians? "We are bound to give thanks alway to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation *through* sanctification of the spirit and belief of the truth." What says Peter? to whom does he address his first epistle? To those who were "elect according to the foreknowledge of God the Father, *through* sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ." Holi-

ness was the road by which the God of heaven appointed his sons to travel to the realms of Joy.

When the objects of the love of God were chosen in Christ Jesus, when the divine three had entered into covenant on their behalf, their salvation was not completed ; a great deal remained to be done for them. Redemption, Faith, and Holiness, were appointed means for their glorification. Redemption was to be accomplished by the Son of God in human nature ; Faith and Holiness were to be wrought in the heart of each favored individual by the spirit of truth. Jesus Christ has accomplished his great work, the work of Redemption ; he made a full atonement for their sins upon the cross : the Holy Ghost has likewise accomplished his work in the hearts of numbers who are now around the throne above, he has made them holy and their salvation is completed ; he is still accomplishing his work in the hearts of others, endowing them with his graces, and if ever we are saved, he must accomplish his work in us.

He that says "I shall be saved if elect, although I never believe in Christ, or never am sanctified by the Holy Spirit," might with equal propriety say, "I should have been saved if elect although Jesus Christ had never died for me, or assumed my guilt." But can this be thought consonant to either reason or scripture ? Can it be for a moment imagined that David, or Isaiah, or any of the old testament saints who spake so rapturously of the coming of the Son of God, considered it unnecessary because of the decree of election ? Can it be supposed that they were accustomed to argue thus, "If I am chosen of the Lord God to salvation there is no need of the offering of the Messiah, let him remain in the regions of unexhausted bliss ; let him continue to listen to the adorations of the angelic choir ; let him forego the ignominy, the sorrows, and the death which he contemplates ; for if Jehovah has decreed to save me, I shall be saved without ?" No ; they well knew that if they were appointed to salvation, it was through the offering of the Messiah ; nor can we with any more propriety say, "If we are chosen of the Lord to salvation, there is no need of the influences of the Spirit ;" for if we are appointed to salvation, it is through the "Sanctification of the Spirit and belief of the truth."

Again.—God's eternal choice of some does not destroy the absolute necessity of holiness in order to salvation ; because holiness is necessary in the nature of things to prepare a man for heavenly felicity. Not only has God ordained that without sanc-



tification none shall participate in the celestial joy, but contemplating the nature of God and the nature of heaven, we may venture to pronounce it impossible. To elucidate this idea, let us for a moment imagine an unregenerate man, a man destitute of all true holiness, to enter heaven; let us imagine him received into the company and invited to take a place. Well, what ensues? How does he feel and act? He looks around him in his new situation for some of those pleasures in which he has been used to indulge; he searches for some of those sensual delights in which he has been accustomed to wanton; but lo! he finds none; all is spiritual! all is pure! Disappointed, he turns to converse with the bright spirits around him; but they cannot agree in a single thought. His language is, "O for a little iniquity;" theirs, "Holiness, O Lord, becometh thine habitation!" He looks to the throne in the midst of the place; there shines Jehovah exalted, the Lord God omnipotent reigneth: but his heart is ranking with enmity against God; he hates him! He listens to the song of heaven, "Worthy is the Lamb that was slain." "Salvation unto our God that sitteth upon the throne and unto the Lamb forever;" but pride reigns within him and his language is, "Worthy am I!" Ah! brethren, were a man destitute of real holiness to enter that abode of purity and joy, and were our eyes to behold the scene that would ensue, we should be constrained to cry out with Paul, "What fellowship hath righteousness with unrighteousness? What communion hath light with darkness? What concord hath Christ with Belial? How could such an one attend upon God and execute his commands, when all his commands would be abomination to him? How could such an one love God; God, who forbade him every thing in which his soul delighted? How could he praise him? How could he converse with him?"

The Apostles clearly held this sentiment, for they speak of them who were "made meet to be partakers of the inheritance of the saints in light;" naturally they were unmeet, but they were made meet by the introduction of a principle of grace and holiness into their hearts. And can it be supposed by any rational being that the decree of election obviates the necessity of this? Does the determination of God with respect to any thing, set aside the means *necessary* to its accomplishment? If so, the Israelites when they had left Egypt might with propriety have sat down in the wilderness, and refused to take a step in their journey onwards, declaring that Jehovah would nevertheless bring them to

Canaan, for he had determined so to do, and his determination could not fail ! If so, Solomon might well have refused to make any arrangements, to employ any workmen, or to be at any expense, for the building of the temple, because the Lord had absolutely engaged that it should be built in his days ! If so, Paul when wrecked off Melita, might reasonably have refused to quit the vessel, or to make any exertions for his safety, for Jesus had absolutely said, that he must stand before Cæsar and witness his attachment to him at Rome ! But while the end was certain, these persons acted upon the just principle that the Lord is a God of means. Nay, to bring the matter home to the business of our salvation, the absurdity of the contrary idea may be made sufficiently manifest. When the heirs of immortality were elected, there were several matters, *necessary in the nature of things*, to be done for them, preparatory, besides their Redemption. They were to be brought into existence ; they were to be renewed ; they were to die ; and then they were to be received into the presence of their Maker. But who does not in a moment perceive the absurdity of saying, “ God had determined to bestow upon them a crown of glory and therefore they would have received it although they had never been brought into existence ? ” Who does not in a moment perceive the absurdity of any one saying, “ God has decreed to take me to heaven, and therefore he will take me thither although I never leave the earth ? ” And why, may I ask any unprejudiced mind, that knows what holiness is, and what heaven is—Why is it any less absurd to say, “ God has decreed to me eternal happiness, I shall receive it, although I am never made able to receive it ; I shall enjoy it, although I am never made fit to enjoy it ? ”

Once more. God’s eternal choice of some, does not destroy the absolute necessity of holiness in order to salvation, because holiness is an essential part of that salvation to which the sons of God are predestinated. It is not only to be regarded as the appointed and the necessary means to glory ; but also as one end of electing grace. It is not only a pledge of salvation, and preparation for it, it is also salvation begun. Hear the testimony of inspiration on this subject. “ He hath chosen us in him before the foundation of the world, *that we should be holy.* ” This was one part of his glorious design, that we should be holy. This was one end he had in view in choosing some to eternal life, that he might have some upon the earth, who might glorify him with their bodies and their spirits which are his.



“God,” says the Apostle “has chosen you to salvation.” And what is salvation? Is it merely a deliverance from the punishment due to sin in the world to come? No: deliverance from the dominion of sin in this world is likewise included. If any man then were to be raised to heaven without the benefits of salvation on earth, that is, without having his conscience purged from dead works to serve the living and true God; he would only be half saved; but the decree of election respects a whole salvation. If the divine Father promised the Son in the everlasting covenant, that he would give those for whom he engaged, holiness in this world and happiness in the next, he can no more leave one part unfulfilled than the other; he can no more neglect to give holiness here and give happiness hereafter, than he can give holiness here and neglect to give happiness hereafter; in either case the promise would be unfulfilled and the decree would prove abortive. If one man engaged to give another a bag of silver at the end of one month, and a bag of gold at the end of two, his agreement would not be fulfilled unless he gave the silver as well as the gold, though the gold may be most important; just so, our heavenly Father would not fulfil his elective decree, with regard to his church, by giving them eternal felicity, unless he gave them preparatory holiness likewise; and it is just as absurd to say, “God has chosen me to salvation, I therefore shall be saved although I am never made holy,” as it would be to say in the case just supposed, “My friend has engaged to give me these things, I therefore shall receive the whole of what he has promised, although I never receive the silver: for holiness is a constituent part of the promised, the decreed salvation.

I have been obliged, considerably, to abridge what I at first intended to say, through fear of exceeding the limits proper for a piece in a work of this nature; but I hope what has been advanced is sufficient to prove that no one who lives unholy has any reason to expect that he shall enter, and that no one who dies unholy can possibly enter, those blissful mansions of purity and splendour where the perpetual cry of adoring seraphim is, Holy, Holy, Holy, Lord God Almighty. I intend in my next paper to endeavour to show that the contemplation of the doctrine of election is calculated to promote holiness, in those who are vessels of mercy. This must suffice for the present—may the great Prophet of the church render it useful.

*Watford.*

*QUIDAM.*

## QUERIES.

To the Editor of the Baptist Magazine.

Sir,

A CONSTANT reader will be much obliged to any of your correspondents for an answer to the following Query—What meant by the Parable of *the Tares in the field*, Matt. xiii, 24-30? Is the command to “let them alone” addressed to Christian Ministers? If so, how is it to be reconciled with the Discipline of the New Testament? Or is it addressed to Statesmen and Magistrates as a dissuasive from persecution? If so, how does the parable refer to the “Kingdom of heaven?”

To the Editor of the Baptist Magazine.

Dear Sir,

We read in the Acts (ch. xvi, xxi.) of Paul’s circumcising Timothy, and of his *vow*—should these things be commended for their liberality, or censured as a species of temporising?

We often hear in our churches of persons being *suspended*—Is *suspension* warranted by the New Testament directory? If it is, to what cases does it extend, and to what cases should it be confined?

An answer to these Queries from one of your intelligent correspondents will much oblige

*A Constant Reader.*

Papers from the Port-folio of a Minister.

### *King James’s Book of Sports.\**

*The Kings Maiesties Declaration to His Subiects, Concerning lawfull Sports to bee vsed. Imprinted at London by Robert Barker, Printer to the Kings most Excellent Maiestie: And by the Assignes of John Bill. M.DC.XXXIII.*

By the King. Ovr Deare Father of blessed Memory, in his returne from Scotland, comming through *Lancashire*, found that his Subiects were debarred from Lawful Recreations vpon Sundayes after Euening Prayers ended, and vpon Holy dayes: And Hee prudently considered, that if these times were taken from

\* The Puritan Ministers in the church of England had very rigidly enforced the observation of the Lord’s day, and are charged by Heylin in his history of Presbytery, p. 389, with “depressing the *Weekly Fasts*, and the *Holy Time of Lent*, by raising the Sabbath.” To gratify the good people of England, and to promote the prosperity of the Protestant Establishment, King James I. who was called the *Solomon of the Age*, published this infamous book in 1613, and his Son Charles I. enforced it in 1633, by the advice of Archbishop Laud.



hem, the meaner sort who labour hard all the weeke, should haue  
 o Recreations at all to refresh their spirits. And after His re-  
 turne, Hee farther saw that His loyall Subjects in all other parts of  
 is Kingdome did suffer in the same kinde, though perhaps not  
 the same degree: And did therefore in His Princely wisdom, e,  
 ublish a Declaration to all his louing Subjects concerning lawfull  
 ports to be vsed at such times, which was printed and published  
 His royall Commandement in the yeere 1618. In the Tenor  
 hich hereafter followeth.

*By the King.* Whereas vpon Our returne the last yere out of  
 otland, We did publish Our Pleasure touching the recreations of  
 ur people in those parts vnder Our hand: For some causes Vs  
 ereunto moouing, Wee haue thought good to command these Our  
 irections then giuen in *Lancashire* with a few words thereunto  
 ded, and most applicable to these parts of Our Realmes to bee  
 ublished to all Our Subjects.

Whereas Wee did iustly in Our Progresse through *Lancashire*,  
 buke some Puritanes and precise people, and tooke order that the  
 ce vnlawfull carriage should not bee vsed by any of them here-  
 ter, in the prohibiting and vnlawfull punishing of Our good peo-  
 e for vsing their lawfull Recreations, and honest exercises vpon  
 undayes and other Holy dayes; after the afternoone Sermon or Ser-  
 ee: Wee now find that two sorts of people wherewith that Coun-  
 ey is much infected, ( Wee meane Papists and Puritanes ) haue ma-  
 riously traduced and calumniated those Our iust and honourable  
 oceedings. And therefore lest Our reputation might vpon the  
 e side (though innocently) haue some aspersion layd upon it, and  
 at vpon the other part Our good people in that Countrey be mis-  
 l by the mistaking and misinterpretation of Our meaning: We  
 ue therefore thought good hereby to cleare and make Our plea-  
 re to be manifested to all Our good People in those parts.

It is true that at Our first entry to this Crowne, and Kingdome,  
 ee were informed, and that too truely, that Our County of *Lan-*  
*shire* abounded more in Popish Recusants then any County of  
 ngland, and thus hath still continued since to Our great regret,  
 th little amendment, saue that now of late, in Our last riding  
 rough Our said County, Wee find both by the report of the Iudges,  
 d of the Bishop of that diocesse, that there is some amendment  
 w daily beginning, which is no small contentment to Vs.

The report of this growing amendment amongst them, made Vs the  
 ore sorry, when with Our owne Eares We heard the generall com-  
 unt of Our people, that they were barred from all lawful Recrea-  
 n, and exercise vpon the Sundayes afternoone, after the ending of  
 iuine Seruice, which cannot but produce two euils: The one,  
 e hindering of the conuersion of many, whom their Priests will

take occasion hereby to vex, perswading them that no honest mirth or recreation is lawful or tolerable in Our Religion, which cannot but breed a great discontentment in Our peoples hearts, especially of such as are peradventure vpon the point of turning; The other inconuenience is, that this prohibition barreth the common and meaner sort of people from vsing such exercises as may make their bodies more able for Warre, when Wee or Our Successours shall haue occasion to vse them. And in place thereof sets vp filthy tipplings and drunkennesse, and breeds a number of idle and discontented speeches in their Alehouses. For when shall the common people haue leaue to exercise, if not vpon the Sundayes & holydaies, seeing they must apply their labour, & win their liuing in all working daies?

Our expresse pleasure therefore is, that the Lawes of Our Kingdome, & the Canons of Our Church be as well observed in that Countie, as in all other places of this Our Kingdome. And on the other part, that no lawfull Recreation shall bee barred to Our good People, which shall not tend to the breach of Our aforesayd Lawes, and Canons of Our Church: which to expresse more particularly, Our pleasure is, That the Bishop, and all other inferiour Churchmen, and Churchwardens, shall for their parts bee carefull and diligent, both to instruct the ignorant, and conuince and reforme them that are mis-led in Religion, presenting them that will not conforme themselves, but obstinately stand out to Our Iudges and Iustices: Whom We likewise command to put the Law in due execution against them.

Our pleasure likewise is, That the Bishop of that Diocesse take the like straight order with all the Puritanes and Precisians within the same, either constraining them to conform themselves, or to leaue the County according to the Lawes of Our Kingdome, and Canons of Our Church, and so to strike equally on both hands, against the contemners of Our Authority, and aduersaries of Our Church. And as for Our good peoples lawfull Recreation, Our pleasure likewise is, That after the end of Diuine Seruicé, Our good people be not disturbed, letted, or discouraged from any lawful recreation, Such as dauncing, either men or women, Archery for men, leaping, vaulting, or any other such harmelesse Recreation, nor from hauing of May-Games, Whitson Ales, and Morris-dances, and the setting vp of May-poles & other sports therewith vsed, so as the same be had in due & conuenient time, without impediment or neglect of Diuine Seruice: And that women shall haue leaue to carry rushes to the Church for the decoring of it, according to their old custome. But withall We doe here account still as prohibited all vnlawfull games to bee vsed vpon Sundayes onely, as Beare and Bullbaitings, Interludes, and at all times in the meaner sort of people by Law prohibited, Bowling.

And likewise We barre from this benefite and liberty, all such knowne recusants, either men or women, as will abstaine from com-



ming to Church or diuine Seruice, being therefore vnworthy of any lawfull recreation after the said Seruice, that will not first come to the Church, and serue *God*: Prohibiting in like sort the said Recreations to any that, though conforme in Religion, are not present in the Church at the Seruice of *God*, before their going to the said Recreations. Our pleasure likewise is, That they to whom it belongeth in Office, shall present and sharply punish all such as in abuse of this Our liberty, will vse these exercises before the ends of all Diuine Seruices for that day. And We likewise straightly command, that euery person shall resort to his owne Parish Church to heare Diuine Seruice, and each Parish by it selfe to vse the said Recreation after Diuine Seruice. Prohibiting likewise any Offensive weapons to bee carried or vsed in the said times of Recreations. And Our pleasure is, That this Our Declaration shall bee published by order from the Bishop of the Diocesse, through all the Parish Churches, and that both Our Iudges of Our Circuit, and Our Iustices of Our Peace be informed thereof.

*Given at Our Mannour of Greenwich the four and twentieth day of May, in the sixteenth yeere of Our Raigne of England, France and Ireland, and of Scotland the one and fiftieth.*

NOW out of a like pious Care for the seruice of God, and for suppressing of any humors that opposeth trueth, and for the Ease, Comfort, & Recreation of Our well deseruing People, Wee doe ratifie and publish this Our blessed Fathers Declaration; The rather because of late in some Counties of Our Kingdome, Wee finde that vnder pretence of taking away abuses, there hath been a generall forbidding, not onely of ordinary meetings, but of the Feasts of the Dedication of the Churches, commonly called Wakes. Now Our expresse will and pleasure is, that these Feasts with others shall bee obserued, and that Our Iustices of the peace in their seuerall Diuisions shall looke to it, both that all disorders there may be prevented or punished, and that all neighbourhood and freedome, with manlike and lawfull Exercises bee vsed. And Wee farther Command Our Iustices of Assize in their seuerall Circuits, to see that no man doe trouble or molest any of Our loyall and ductifull people, in or for their lawfull Recreations, hauing first done their ductie to God, and continuing in obedience to Vs and Our Lawes. And of this Wee command all Our Iudges, Iustices of the Peace, as well within Liberties as without, Maiors, Bayliffes, Constables, and other Officers, to take notice of, and to see obserued, as they tender Our displeasure. And Wee farther will, that publication of this Our Command bee made by order from

the Bishops through all the Parish Churches of their severall Diocesse respectively.

*Given at Our Palace of Westminster the eighteenth day of October, in the ninth yeere of Our Reigne.*

*God saue the King.*

### Obituary.

MR. JOHN STACE.

91 Years of Age.

THE pious father of the subject of this Obituary was originally a member of a Baptist Church at Canterbury, which has long been extinct. The providence of God so ordered his affairs as to direct him to remove to Folkstone in Kent. Soon after his arrival there, he gave proof of his concern for the salvation of sinners, and for the enlargement of the Saviour's empire, by opening his house for the preaching of the gospel, and by inviting his neighbours to come and hear it. Though violently opposed and persecuted, he lived to see the cause of truth prevail; the word was blessed to the conversion of sinners; and several who belonged to a society whose religious tenets were very erroneous, were brought to renounce them, and to receive the truth as it is in Jesus. A church was formed; and a larger place to meet in having become necessary, Mr. S. gave a piece of ground, whereupon a Meeting-house was erected, which has been twice enlarged.

Mr. S. was no less concerned for the salvation of his family than for the general good of those around him. He kept up family worship; and *John* was a child of many prayers. He was brought up in the fear of the Lord; and

giving satisfactory proof of a real change of heart, was at length baptized, and admitted a member of that church, in the formation of which his father had been so eminently useful.

After his father's death, he married and settled in business, and kept steadily in view the serious advice which his father gave him on his death bed, who informing him of the property he had bequeathed him, he said, that it would wear well if he used it for God and his glory; which was literally fulfilled.

As a member of the church Mr. S. was useful and honourable. His was no "feigned faith," it worked by love to God, to his word, to his worship, and to his people; and he gave proof of the sincerity of his love by showing his readiness to assist the necessitous. Like Gaius, he was hospitable and kind; and by a steady and uniform attendance on the means of grace, he proved to others that he loved the house of God, and the place where his honour dwelleth.

But Mr. S. was not without imperfections. He knew this, and therefore trusted in the righteousness of Christ alone for justification. Neither was he without trials, which came upon him from various quarters. But the divine supports which were afforded him,



proved the sufficiency of the grace of the Saviour; and in him we have a striking example of final perseverance in faith until the attainment of eternal glory. He lived to a good old age, and was "full of days," being *ninety one* years old when he died. *Sixty-six* years he was a member of the church; during *fifty five* of which he honourably filled the office of deacon. So much was his heart attached to the worship of God, that when, by reason of his advanced age, his memory failed, he has been known at various times to go to the house of God early on a week day morning, supposing it to be the Sabbath. This attendance on public worship was maintained until within one Lord's day of his departure.

At the commencement of his last illness the state of his mind was happy, and he was enabled to express himself in the full assurance of hope; and though, in the latter part of his affliction, he was by a lethargy rendered incapable of conversing with his friends, yet his countenance fully evinced that all was right for eternity, and that *though his heart and flesh failed, God was the strength of his heart, and his portion forever*. In one instance, when his faith was sharply tried, he was enabled to triumph in Christ, and to say, *Thanks be to God which giveth us the victory, through our Lord Jesus Christ*. This was his consolation until he departed from the church militant to join the church triumphant, and to unite with that blessed society, in singing the song of Moses and the Lamb.

By his own request his funeral sermon was preached by his Pastor from 1 Cor. xv, 5—7, to the

largest congregation ever known to assemble in the meeting, who were desirous of shewing their respect to one who had lived as a christian and an officer in the church of Christ, it is probable, the longest of any man since the formation of the church in that place. Long will he live in the esteem of his relatives and christian connexions, and long may his very laudable and christian example be followed by those with whom he was once united in the church below, and by those who are rising up as a seed to serve the Lord.

Folkstone.

W. A.

#### MRS. THOMAS.

JULY the 7th, 1812, died Mrs. Thomas, aged thirty two years, after a painful and lingering complaint of more than twelve months, which through distinguishing grace she bore with truly christian fortitude. She was brought up in the grossest ignorance, but Jehovah who had marked her as a vessel of mercy, when capable of going out to service, in his providence placed her in a family where an altar was erected for his worship. Here she became convinced of sin, righteousness, and judgment, was enabled to give herself to the Lord, and a little more than 7 years ago, she and her husband gave themselves to the church at Potter's Street, Harlow, by baptism. Her growth in grace was clearly rapid and rational. Persons of great respectability frequently visited her in her long affliction, and were sensibly affected with the power of divine grace in her; knowing something of her in early life, they were constrained to say there is a reality in Religion. She was highly indulged

by her God and Saviour, during her long and trying affliction. She mourned, but did not murmur; was calm, resigned, and generally comfortable in her soul, through faith in the atoning Lamb.

One day, as I sat by her, among many precious things that dropped from her lips, relative to her views of interest in electing love; and in him who is the same yesterday, to-day and forever, she said, "I am coming up from the wilderness, leaning on my beloved; yes, he is altogether lovely, the chiefest among ten thousand, he is my beloved, and he is my friend; he hath said, *I will never leave thee, nor forsake thee.*"

Several persons who had it in their power, had it in their hearts, to minister to her necessities; her renewed mind was sweetly susceptible of favours, and becomingly grateful, acknowledged them, in thankfulness to the donors, and to him in whom all her springs were. At her request, her death was improved from *Amos iv, 12, Prepare to meet thy God, O Israel.*

#### MR. WILLIAM SWAIN.

ON the 10th of July last died Mr. William Swain, aged 62 years. For some months past he was in a gradually declining state, but was detained from the means of grace only one Lord's day. During the first part of his affliction he complained of a want of divine consolation in his soul; but firm in the faith of the grand truths of the everlasting gospel, he delighted to dwell on the infinite dignity, personal glory, and all-sufficiency of the eternal Son of God, as the alone and almighty Saviour of sinners. He observed one day to the writer, that he was fully persuaded of the completeness of the work of

Jesus Christ for Redemption, Justification, and Eternal life; and the absolute necessity of meetness for the full and eternal enjoyment of it in heaven. It pleased his heavenly Father to dispel the darkness from his mind, as he drew near the banks of Jordan. It is said of the Swan that she never sings until she is dying, and then her notes are melodiously sweet; this was beautifully the case with Mr. S. For the last fortnight of his mortal existence, he lay as on the verge of celestial bliss; the Sun of righteousness arose with healing in his wings, and he went forth in the full and triumphant exercise of faith and love towards a God in covenant, and him who is the adorable head, mediator, and administrator of it. He was naturally of a distant and reserved turn of mind, but now all was fled; freedom and familiarity flowed like a refreshing stream in telling all around his dying bed, what God had done for him, and what he believed he would still do, and what was needful for them to do, that he who worketh all things after the counsel of his own will, must perform for and in them.

Three days before he exchanged earth for heaven, the writer called to see him; on asking him how he was? he replied, "All things relative to the present world I have settled, and left to and with others, I have done with all." On being asked if he had any fears of death? he replied, "No; he lays foundations for my hope in oaths and promises and blood." Presently he exclaimed, "Who is this that cometh from Edom, &c. I that speak in righteousness, mighty to save." This last article he repeated again and again, with holy triumph. He quoted a variety of



important passages, quite pertinent to his situation, and the consolations which he had of Immanuel, *with us.*

He remarked that many years before he was connected with a people in London who met early on Lord's day mornings for religious exercises; one morning, while he waited for the arrival of his pious companions, his mind was led to inquire, "Why am I here? where is it that I am connected with this people?" While thus interrogating himself, *Jer. xxxi, 3,* occurred to his mind, *Yea, I have loved thee with an everlasting love, before with loving kindness have I sown thee.* During the latter part of his residing in London, he attended the ministry of the Messrs. Foster and Cecil, and had occasional communion with the people at Long-acre Church. On his dying bed he spoke of the pleasure and profit he derived from the ministry of Mr. Foster, and said, "O how happy should I be to see him now."

When he was interred, Mr. John Baptist minister at Harrow, delivered an oration on the same occasion, and on Lord's day the writer attempted to imitate the providence from *1 Thess. 3, 14.*

**MARY PHILLIPS.**  
On the 13th of July last, died Mary Phillips, in the eighteenth year of her age; a branch of the family referred to in the Obituary of Mrs. Thomas. The disorder which terminated her mortal existence was only of a fortnight's duration. About three months before her illness, her father suspecting she needlessly absented herself from family worship, severely admonished her, saying

solemnly to her, "Mary, the time may soon come that you will see a need of and feel the importance of prayer." Soon after her affliction commenced, her mind became prepossessed with an idea that she should die. Her father wished to divert her mind from that supposition, from present appearances; while reasoning with her, she exclaimed, "O father, father, I never forgot, no never forgot, that warning you gave to me, relative to slighting prayer! O father, what a sinner am I! I never saw my sins so before; O how great my sins appear! O my father, can there be forgiveness for such a sinner as I am?" Her father directed her to look to Jesus, who is both able and willing to save to the uttermost. Some time after this, her father, standing at the foot of the stair-case leading to her chamber, heard her cry out repeatedly, "O! my blessed Lord Jesus." She requested her mother to pray for her, and begged her father might be called up to pray with her; as soon as he reached her bed-side, she said in an agony, "O father, pray, pray; begin, father." During the exercise she was surprisingly calm, although she was so violently agitated just before. From this time to the period of her dissolution, she was the subject of violent delirium, a few intervals excepted. She was buried on Lord's day afternoon, and her death improved from *Job xvii, 11. My days are past; my purposes are broken off; even the thoughts of my heart.* The place of worship was not able to contain the multitude that attended, the greater part were of the rising generation.

Let the young, especially those blest with pious parents, learn to

esteem the high privilege of being led to the domestic altar, and deprecate the idea of deserting it. Let parents, masters, guardians, and those who have the oversight of youth, learn to check, in a spirit of love, and meekness, and faithfulness, any deviations from the path of piety in any of their charge. Let the young remember that neither youth, strength, or beauty form any security against the coming of the evil day; let them, therefore, *Remember their Creator now in the days of their youth,*

Harlow, Essex.

J. B.

### J. LOMAS.

(*Awful instance of depravity.*)

AT the last Sessions in the city of Chester, J. Lomas, (a youth about nineteen years of age,) and Edith Morrey, were found guilty of murdering Mr. Morrey the husband of the latter, and the master of the former culprit.

Before the execution of Lomas, he made a voluntary confession of the circumstances which attended the perpetration of the horrid murder, before *Faithful Thomas, Esq.* one of his Majesty's coroner's for the county of Chester; all of which were confirmed in a conversation with Edith Morrey, the guilty companion of his crimes, and the instigator of the murder.

It appears that this vile woman procured the axe for the purpose, and gave it into his hand—held the candle while Lomas struck his sleeping master three times with the axe on his head.—As he was not quite dead, she said he must kill him, and opening a sheath gave him a razor, which she put into his hand and told him to cut his throat. The dying man, when Lomas touched him, caught at

him by the breast—Lomas laid hold of him by the head and cut his throat twice.

On the final separation of Lomas and his Mistress, he said, "Nothing cut him up so much to see his poor father, what he was in." It was a hard case said, for him to bring up children to this end. "God help him, God help my master's children, I hope they will take good warning. He said his own mother was a very wicked woman. Then, in dressing himself to his mistress, he called upon her to make peace with God, and to read scriptures, and pray; adding, I came to this place, I knew nothing of the scriptures. I have been made to read the Bible, pray, and I am better off. I have the New Testament; I have it, and I know that Christ died down to die for us miserable sinners. Mistress, I wish we were you; I will leave you a good many of prayers, and hope you will read it."

Who can read this account without pitying those children who have "*wicked mothers*," and blaming for the safety of those young men who have "*wicked mistresses*." How necessary it is to instruct young in the knowledge of scriptures! Had Lomas been made acquainted with them before he had been exposed to awful temptations which brought him to an ignominious end, in adventure he had been preserved from the paths of the destroyer like Joseph he might have said, *How can I do this great wickedness and sin against God? What shall a young man do withal shall a young man cleave his way? by taking heed thereto according to thy word.*



## ACCOUNT OF RELIGIOUS PUBLICATIONS.

inquiry into the causes of the decline of Religion in Christian Churches, and the best means of effecting a Revival. Sermon preached before the Hampshire Association, at Ringwood, April 23, 1812. By John Wiffin. pp. 76. Williams and Son, Stationers Court. Price 6d.

NOT long since we had occasion to commend to the attention of our readers a production of this very author, of no common interest, at any time, and peculiarly so at the period of its publication.\* Freed from our apprehensions respecting the existence of our church by the act of toleration lately passed, our attention, and we hope of our readers also, is now directed to their enlargement and prosperity. The Subject of the present discourse is indeed peculiarly appropriate to the present instances of dissenting churches in general, since they cannot but evince their gratitude to the Author of their liberties and their comforts, than by a sense of regard to his Glory in the midst of them. Should this apparent decline, it demands the especial attention, and excites the lively concern of the faithful Christian Pastor. Called to the office of a Watchman upon the walls of Mount Zion, it is his serious duty to observe the motions of the enemy, which he intended to interrupt its progress, or destroy its peace, whether attempted by Agents employed in or without the city of God. The respectable Author of this work has attentively surveyed

the "Aspect of the times;" and in his very interesting publications proved his ardent desire to promote the happiness of his countrymen, and the encouragement of those engaged to extend the gospel of the Redeemer in heathen lands.

His present attempt to develop the causes of the decline of religion in christian churches, and the best means of promoting a Revival, demands the thanks of every citizen of the commonwealth of Israel; and the manner in which it is executed will secure to him the reputation he has obtained in the churches of Christ, especially in those which compose the Association before which this Sermon was preached, and at whose request it is now published.

The text is *Rev. iii. 2. Be watchful and strengthen the things which remain that are ready to die, for I have not found thy works perfect before God.*

After some very just and remarkably appropriate remarks, the author brings forward the result of his researches, on this important subject, and develops the bearings of its several branches upon the welfare of "christian churches" in a manner highly creditable to his talents as a writer, and to his feelings as a minister.

Earnestly desirous of exciting our readers' attention to the subject, we proceed to notice the causes of declension assigned, and the remedy proposed.

The first cause assigned for the decline of churches is, "A culpable inattention to the things which are necessary to preserve

\* See "Evils of Persecution," in our third volume, page 508.

the spirit and life of religion." Such as inattention to the characteristic spirit of the gospel—and to the means which God has appointed to preserve the life of personal religion. The author considers that to maintain this spirit of religion, it is necessary to pay serious attention to the motives which the gospel inspires, and to keep the principal end of the gospel in view—that believers should be conformed to the image of Christ.

A second cause maintained is, "The pernicious influence of erroneous sentiments"—as they induce those who are under their influence to be more attentive to speculative opinions, than to personal religion—they make the church less solicitous about the conversion of sinners to God, than the establishment of some favourite notions—they produce evil passions and prevent unity of exertion—they tend to fix an unfavourable character upon the church in the public estimation.

A third cause to which a decline is attributed is, "The influence of a worldly spirit"—as when individuals or families struggle for pre-eminence—when property is suffered to have an undue influence in the church—when the members of the church are attempted to be governed more by the power and authority of its officers than by reason and scripture, love and persuasion—when there is a want of suitable submission and subordination in the members of the church—when its most prominent members comply with the maxims and customs of the world.

A fourth cause of a decline is said to be, "The neglect of those scriptural principles which were given by Christ, for the direction

and government of the church. We select the following sketch of the *general* principles which the preacher has thus enumerated.

It is of high importance to the success of the word, that the minister and people, the officers and members be well accustomed to bring to ease that engages their attention in the New Testament—to ask themselves, as in the sight of God, which principles will now apply to the matter in hand? If they go into the examination of the affair, and into the management of it, under the influence of the fear of man, self-interest and self-will, there will be danger of producing contention, and evil work. But if all are taught to be patient and are in the habit of appealing to the word and the testimony, with good sense and gracious dispositions, will have an infallible guide to lead them through the affair. To prevent hurry and confusion, it is said, "all things be done decently and in order."—To prevent the prevalence of self-interest, it is said, "The strong ought to bear the infirmities of those that are weak and to please themselves." "Look every man upon his own thing as every man on the things of God."—To guard against pride and contentious spirit, it is said, "In all things be done through strife and glory, but in lowliness of mind; each esteem another better than himself."—To guard against greedy and revengeful spirit, it is commanded, "Put them in mind to avoid the evil of no man—to be no brags but gentle, shewing all meekness to all men." "Finally, be all of one mind having compassion one another, love as brethren, be pitiful, courteous, not rendering evil for evil or railing for railing, but contrariwise blessing, knowing that ye are called to do this, that ye should inherit the blessing."—To preserve peace and harmony, it is said, "Blessed are the peace-makers, for they shall be called the children of God." "He that loves life and see good days,



refrain his tongue from evil, and his lips that they speak no guile; let him eschew evil and do good; let him seek peace and ensue it." To promote a spirit of benevolence, it is said, "It is more blessed to give than to receive; do good to all men, but especially to the household of faith."—To place a mark of divine disapprobation upon such as do not live and act under the influence of these principles, it is said, "Now I beseech you mark them which cause divisions and offences contrary to the doctrines which ye have learned, and avoid them: for they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."

Under this head also, cases of importance are stated, which require the exercise of right principles—such as "choice of a minister—the admission of members—the conduct which is suitable in the people towards the minister, and the conduct of members towards each other."

A fifth reason is stated to be "the prevalence of a fastidious or false taste in matters of Religion." This is said to operate to cause "decline," because it affects the simplicity, the unity, and the energy of the gospel."

The last cause mentioned, which it is said, is often a *principal* one, is, "An Inefficient Ministry." This may arise from the want of a strong and lively degree of personal religion in the Pastor—from the want of appropriate talents—from the want of a strong tone of evangelical sentiment in the public addresses—from a want of prudence—and from a want of energy in the pastoral duties.

On the necessity of preaching *evangelically* we give the following extract. Having enumerated some of the leading doctrines of the Gospel, the preacher adds,

But when the ministry is deficient in these, the Holy Ghost withholds his influence, and the preaching is comparatively in vain. The desire of giving proofs of originality—the fear of being considered a common-place preacher—but principally the want of a lively sense of the infinite worth of the gospel, are some of the preventives of the gospel being clearly and urgently presented to the people. Moral and relative duties must be enforced on evangelical principles, and persons must be excited to the performance of them by evangelical motives. The common remark of pious persons, that they want food for their souls, must be attended to. Their taste must not be vitiated nor pampered; but they must have the bread of life. Whatever else may be on the table of ordinances, this must be always the principal part of the food. No refinement of taste in the composition—no brilliancy of rhetoric—no reasoning on moral principles, however just in their nature, or logical in their arrangement, can supply the want of the gospel of life. Christ must be all in all, or the pious will complain and the ministry will lose its weight and importance. No talents, however strong or popular, will long keep a congregation in full vigour, unless the rich sentiments of the gospel are copiously diffused through the whole of the ministry. It is gratifying to see the grand and lasting effects produced by the preaching of some persons of comparatively feeble talents, while it is humiliating to hear others with eminently popular abilities, and in most places, except their own, attended by crowded auditories, sigh at a comparison of themselves with such, and say, Who hath believed our report? and to whom hath the arm of the Lord been revealed? and in old age, and at the close of life, lament, saying, We have laboured in vain, and spent our strength for nought. To what can this difference in the effect be attributed, but to the power of genuine truth, and the inefficiency of every thing but the truth: the want of this is the cause why the ministry is not more successful in some places, and

is the cause of the decline of the congregation in others.

On the second Inquiry as to the best means of effecting a revival, the reply is very brief, but comprehensive. It recommends that all the individuals of the church should impress upon their own minds, and on the minds of others, the necessity and importance of revival—to endeavour to discover and remove the obstacles to a revival—to adopt the means to the circumstances of the place—and to unite the diversified talents of the people for the accomplishment of a revival.

If the leading men in our Congregations would study the subject attentively, (in which they may find much assistance from this sermon,) and zealously set themselves in all meekness of spirit, in the fear of God, to remove hindrances, and supply defects: we have no doubt but much good would be the result.

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Advice to Young Ministers, respecting their preparatory Studies. A Sermon preached June 25, 1812, in the Meeting-house in Devonshire-square, London; before the Subscribers to the Academical Institution at Stepney, for the Education of Candidates for the Ministry, of the Baptist Denomination: published at the request of the Managers, Tutor, and Students. By John Ryland, D. D. Button, 1s.

RESPECTING the advantages of literary acquisitions and the possession of general knowledge, for the acceptable exercise of the christian ministry, we can hardly repress our surprise that there

should exist more than one opinion. Should any young man, of genuine piety, whom the Lord has accounted worthy and put into the ministry, be called to labour among the highlands of Scotland, or in the recesses of North Wales, the first qualification that would strike us as *essential* to his success would be that of his speaking the language of the people to whom he was sent to preach the Gospel. It appears to us equally desirable that a preacher who is destined to exercise the ministry in a state of Society where a degree of literature, refinement, and taste is generally prevalent, should be able to *speak the language* of the people whom he intends to benefit by his instructions.

A variety of circumstances combine to direct our expectations for the supply of ministers for our churches, chiefly to a class of men whose situation precludes the advantages of education, and who, in point of fact, in the present state of society, do not speak a language calculated to put one half of a respectable congregation in possession of the ideas the preacher intends to convey.

If any should hesitate respecting the propriety of giving illiterate young men, whom the Lord has called to the ministry, such education as shall expand their intellectual powers, and, according to their capacities, enrich their minds with knowledge and science, which grace will direct them to sanctify to the noblest purposes—let them turn their attention for a moment to the worthy and honored leader of the Baptist Mission in Bengal, Dr. Carey—On the system of retaining all the unlearned in the rank wherein they are call-

ed, *his* pen had never traced the characters of the Hindoo Scriptures—but we forbear—we hope there are yet other Careys in embryo in our churches, and the judicious and well-applied liberality of our brethren will be honored of our Lord as the mean of bringing them out for his service. Deeply as we deprecate a graceless ministry, in the present state of our churches we should very soon be called almost equally to lament an ignorant one.

After all, if any of our readers still hesitate, as to the character of those studies which our Seminaries combine with the acquisition of general knowledge, we invite them to a perusal of this sermon. Let them sit and listen to the revered father, while, in the paternal spirit of a Patriarch, and with the affectionate pathos of an Evangelist, he addresses his “Advice to Young Ministers,” the hope of our churches, and designed by their gracious Head to turn many to righteousness.

The text is *Prov. xviii. 1. Through desire a man having separated himself, seeketh and intermeddleth with all wisdom.* Which the preacher takes as “a foundation for some seasonable counsel to his dear young brethren, who, by benevolent assistance, enjoy leisure in a happy retirement, to seek and intermeddle with all wisdom.”

It is then proposed to consider

I. The proper Springs of Action which should influence a Student of Divinity.

II. The Desirableness of a Season of Seclusion from the World, to prepare for an entrance on ministerial employment.

III. The objects which demand

the attention of those who are preparing for the Christian Ministry.

Under the first head, “a taste, an inclination, a strong desire for the work; and that direct and immediate, and not subordinate, and subservient to something else,” is insisted on as “peculiarly necessary” in the case of a candidate for the christian ministry. Dr. R. is equally happy in describing this desire, and in exciting its exercise—thus he writes,

Yes, the happy effects he wishes to produce will be eternal. An ancient Painter among the Greeks mistakenly said, “I paint for Eternity.” Ah! he knew not that this earth, and all its contents, shall be burnt up; and though that awful conflagration has not yet taken place, the admirable productions of his art have long since been lost. But you, my young brethren, may adopt the language of this eminent artist, and it shall be no vain boast, no expression of enthusiasm, but words of truth and soberness. For the image of Christ, which the Spirit of God, by your instrumentality, shall paint on the soul, will bear no symptom of decay in millions of ages, but shall shine in more vivid colors, when the sun shall be turned into darkness. O think of Eternity! keep Eternity in view, and the immensity of bliss to be enjoyed by every soul, which by your successful ministry shall be truly converted to God! This is the Redeemer’s recompence, and you shall enter into *his* joy.

Under the second head, we find the advantage of a temporary seclusion from the world, in the society of christian students, set forth in terms which will call to the recollection of many of our brethren some of the happiest hours of their existence. Very justly is it observed—

To be thus separated, having a few



pious companions, freedom from all anxiety respecting the supply of temporal wants, access to various means of instruction, and the aid and counsel of an able, faithful, and experienced Tutor, is a most invaluable blessing. Never may those who enjoy it give occasion for the painful enquiry in the preceding chapter, "Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it?"

Under the third division the students are called upon to "remember that the chief business of every one who is separated to the work of the ministry, is to enter deeply into those treasures of wisdom and knowledge which are hid in Christ Jesus."—Here the Dr. takes occasion to refute a favorite expression among some persons, by observing,

The London Education Society was not instituted with a design to *make men Ministers*, as some express themselves, who misconceive our object, if they do not wilfully misrepresent it, but to *make young Ministers better Scholars*.

From whence he proceeds to mention the advantages which an able minister of the new testament will derive from various branches of human learning and science.

The affectionate "Advices" of this whole section are especially worthy to be written in the heart of every minister, and we hope that the sermon itself will be frequently in the hands of every student preparing for the service of the sanctuary in our churches.

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Jesus shewing Mercy. *By John Hayton Cox. Second edition, with additions. Williams & Son. 2s. 6d.*

MOST of the pages in those ponderous volumes which contain

the world's history are stained with the records of blood and slaughter; the woful result of insatiate lust, of infuriate ambition, of every malignant and hateful passion which rankles in the heart of miserable and guilty man. There is indeed one little book, illumined with the rays of heaven, whose pages exhibit a most delightful and soothing contrast—it is that which records the history of what JESUS did, when he dwelt among men, anointed by the Spirit of Jehovah, "to preach the Gospel to the poor, to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." It is highly gratifying to trace his progress as he went about doing good, scattering a profusion of blessings, and SHEWING MERCY. Our gratification is increased by the assurance, that as he was yesterday, such he is to-day, and such he will be for ever. However the grave may smother the sensual fires by which a world has been tormented, and the happiness of millions has fallen a sacrifice; however the gloomy mansion of the dead may compel the fury of ambition to slumber, and its silence shall give a half-destroyed world a little respite—we have to contemplate no such changes in the conduct of our Lord; his love is stronger than death; all the waters of Jordan could not quench it for a moment; it hath survived the grave; he hath received gifts for men, even for the rebellious: and still, as aforetime, it is his glory, it is his delight, to be *showing mercy*.

We think the author of this valuable manual has adopted a very happy and appropriate title to a

rk intended for the relief of persons "oppressed with objections against the possibility of their salvation," and who cannot "open their minds to their best friends" in which their situation is correctly and minutely described, their objections singly stated, and the mercies of God are shown to abound towards the most unworthy.

We presume the chapter of contents will prove inviting to many a weary pilgrim; and shall add a short extract as a specimen of the provided for their refreshment. The subjects discussed are thus signified—

The sinner's state described; Contending thoughts springing from a contemplation of Christ as the Saviour; *First Objection*, My sins are great to be forgiven; *Second Objection*, My sins are not only great but very numerous; *Third Objection*, I will apply to Christ for salvation when I am holier; *Fourth Objection*, I do not think that I am sufficiently humbled, and feel the burden of my sins as I should; *Fifth Objection*, I would gladly apply to Christ, but I want power to believe; *Sixth Objection*, I would willingly live in Christ, but I know that I must apostatize, and therefore it is useless; *Seventh Objection*, I am rejected, and therefore it is useless to seek salvation through Jesus Christ; *Eighth Objection*, I have sinned against the Holy Ghost, and my iniquity is unpardonable; *Ninth Objection*, If I perish it is not my fault; *Tenth Objection*, I have received a religious education, and yet I am a profligate, how then is it possible that I can be saved? *Eleventh Objection*, I am old, and have all my life neglected the salvation of my soul, how then can I be saved? *Twelfth Objection*, I would gladly live in Jesus, but the blessings of baptism are too glorious to be bestowed on me; *Thirteenth Objection*, It is apparent that Jesus is both

willing and able to save, but I know not what to do.

In replying to the first objection, the author adverts to the fruits of the apostle's labours, when he preached to the murderers of the Lord Jesus.

"And in the same day there were added to them about three thousand souls." Why were not those who, by wicked hands, had crucified our Lord, punished according to the just deserts of their iniquities? because Jesus prayed for them: "Father, forgive them, for they know not what they do." He prays for you. Who can tell but he that drove the nails, those who elevated the cross, and he that pierced his side, were among the number? If there was compassion in the heart of Christ to save his murderers, why should you despair? If God has opened your eyes to see the magnitude of sin, and penetrated your heart with contrition, you have nothing to dread, except despairing of the mercy of your Redeemer.

To close this argument it may be added, that *the righteous, before their conversion, are represented as having been great sinners*. If a body of saints can be collected, who had been great sinners, you will allow the position that the magnitude of sin is not an insuperable barrier to salvation, because from their conversion it is apparently the design of God to save great sinners. Could you magnify your guilt so as to oppose single instances of divine mercy, what can you say when Abraham, David, Manassah, Paul, the thief on the cross, the murderers of Jesus Christ, and the church of Corinth, stand before you? Of these Corinthians Paul thus speaks: "know ye not that the unrighteous shall not inherit the kingdom of God: be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God: and such were some of you, but ye are

washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." Trust in the same Saviour, and you will inherit the same blessings, for he saveth to the uttermost all who come unto God through him. Read and pray; *be encouraged and believe.*

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*Religious Books lately Published.*

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1. The History of the Waldenses, with a Sketch of the Christian Church from the Birth of Christ to the close of the 17th Century. By W. Jones. 8vo. 12s.

2. A new directory for Nonconformist Churches; containing free remarks on their mode of Public Worship, and a plan for the improvement of it; with occasional Notes on various topics of general interest to Protestant Dissenters. 8vo. 5s. boards.

3. Observations on a Future State; and on the supreme felicity which there awaits the Good. 8vo. 1s. 6d. sewed.

4. The Legislative Authority of Revealed Grace: an Essay on the Gospel Dispensation considered in Connection with God's Moral Government of Men. Second edition, carefully revised and enlarged. With an Appendix containing Strictures on the Necessity of the Atonement, and the Nature of Regeneration. By W. Bennet. 8vo. 7s. boards.

5. Pious Selections from the Works of Doddridge, Bowdler, &c. 8vo. 5s. 6d. boards.

6. Sermon preached at Reading before the Reading and Berkshire

Auxiliary Bible Society. By Marsh. 2s. 6d.

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**THEOLOGICAL NOTICE**

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In the Press, *Paul's liberation towards his fellow labourers* sermon addressed to the members of the *Bristol Education Society* assembled at their Annual Meeting, in *Broadmead*, Wednesday August the 5th, 1812. By *William Newman* of Stepney.

An octavo volume of *Nine Original Sermons* of Dr. Watts which have never before appeared in print, is in great forwardness and accompanied with a preface by Dr. J. P. Smith, of Homerton will be published shortly by *George Curtis* and *Fenner*.

Mr. Ivimey is preparing a second volume of his *History of English Baptists*.

Speedily will be published, *Account of the Proceedings of a Public Meeting held at the Mission House, on Thursday the 1st of August, for the purpose of establishing an Auxiliary Bible Society for the City of London, with a Report of the Speeches.*

In the press, in one volume octavo, *Strong Reasons for rejecting the Roman Catholic Claims and incontestible proofs that Popish Religion is the same now as it ever was, decidedly hostile to the Protestants, whose total termination a Romish Bishop declared to be near at hand: with remarks on his interpretation of the predictions of St. John in the Revelations.*

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RELIGIOUS INTELLIGENCE.

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**RELIGIOUS TOLERATION.**

According to our promise last month, we here insert the Forms

of the Oaths, Declaration and Certificates required by the Act of Toleration.



m of the Oaths and Decla-  
s.

*A. B.* of [*specify the Chris-  
and Surname and the Parish  
County where the Party re-  
do sincerely promise and  
that I will be faithful and  
true Allegiance to His Ma-  
King George.*

SO HELP ME GOD.

*. B.* [*insert as before directed*]  
ar that I do from my Heart  
detest, and abjure as impious  
eretical, that damnable Doc-  
und Position, that Princes ex-  
nicated or deprived by the  
or any Authority of the See of  
may be deposed or murdered  
r Subjects or any other what-  
and I do declare that no fo-  
Prince, Person, Prelate, State  
entate, hath, or ought to have,  
isdiction, Power, Superiority,  
inence, or Authority, ecclesi-  
or spiritual, within this Realm.

SO HELP ME GOD.

*B.* of [*insert as before directed*]  
nally declare in the Presence  
ghty God, that I am a Chris-  
d a Protestant, and as such,  
elieve that the Scriptures of  
and New Testament, as com-  
received among Protestant  
es, do contain the revealed  
God, and that I do receive the  
the Rule of my Doctrine and

ined

*A. B.*

of a Certificate to be given  
justice of the Peace to any  
who shall make and take  
scribe such Oaths and De-  
a before him.

*B.* one of His Majesty's Jus-  
the Peace for the County,  
Division, City, or Town, or  
the case may be] of

do hereby certify, That  
[*etc.* [*describing the Christian  
name, and Place of Abode of  
did this day appear before  
did make and take and sub-*

scribe the several Oaths and Decla-  
rations specified in an Act, made in  
the Fifty-second Year of the Reign  
of King George the Third, intituled  
[*set forth the Title of this Act.*] Wit-  
ness my hand this                      Day  
of                      One Thousand  
Eight Hundred and

Form of a Certificate of a Place  
intended to be used by a Congre-  
gation or Assembly for religious  
Worship.

To the Right Reverend the Lord  
Bishop of [*as the case may be*] and to  
his Registrar, or to the Justices of the  
Peace [*of the County, Riding, Divi-  
sion, City, Town, or Place, as the case  
may be,*] and to the Clerk of the Peace  
thereof.

*I, A. B.* of [*describ ng the Christian  
and Surname and Place of abode, and  
Trade or Profession of the Party cer-  
tifying*] do hereby certify that a cer-  
tain Building [*Message or Tenement,  
Barn, School, Meeting-house, or Part  
of a Message, Tenement, or other  
Building, as the case may be*] situated  
in the Parish of                      and County  
of [*as the case may be, and specifying  
also the Number of the Message, &c. if  
numbered, and the Street, Lane, &c.  
wherein it is situate, and the Name of  
the present or last Occupier and Owner*]  
is intended forthwith to be used as a  
Place of Religious Worship by an  
Assembly or Congregation of Protes-  
tants, and I do hereby require you to  
register the same according to the  
Provisions of an Act passed in the  
forty-second year of the Reign of His  
Majesty King George the Third, in-  
tituled, 'An Act to repeal certain  
Acts, and amend other Acts, relating  
to Religious Worship and Assen-  
blies, and Persons teaching or preach-  
ing therein.' Witness my Hand this  
day of                      One Thou-  
sand Eight Hundred and

*A. B.*

And which may be signed by one or  
more Persons, who should keep an ex-  
amined duplicate of the Copy which is  
left with the Registrar or Clerk, and be  
provided with a respectable witness of  
such delivery.

## REVIVALS IN AMERICA.

*Extract of a Letter from New York,*

Dated—Feb. 5, 1812.

“THERE have been lately several special revivals of religion in different parts of the United States, especially on the borders of the great Western Wilderness, our hearts have been made to rejoice in hearing some good news of this kind within this week past. We have now in New York a missionary from the back country, whose labours have been much blessed in calling poor sinners out of darkness into the marvellous light of the glorious gospel. We have heard him several times with much satisfaction, and he has related many very extraordinary conversions. His name is Elder David Irish, he has been instrumental in raising a large church in the town of Aurelius, in the Genesee country, on the borders of Lake Ontario, but is part of his time engaged in Missionary labours, on account of the Massachusetts Baptist Missionary Society. Eighteen years ago, having lost an excellent farm of his own, he moved into the western wilderness, then little inhabited, and very few settlements in a prodigious tract of wild forest country; not a place of worship within a hundred and three miles. He built himself a log house in the winter season, without any chimney; at this time he had nine children, only one son, and that at the breast; from Monday morning to Saturday night he laboured hard in chopping down heavy timber, and went on the Lord’s day morning from four to seven miles through the wilderness by *marked trees*, being no road at all, to preach to a little handful of people twice on the day, and return at night, without tasting food from the time he started till he got home again; sometimes losing his way, he had to lie down under a tree till day-light in the morning. In this wilderness are bears and other beasts of prey, but he says he has slept very sweetly in this situation. In this way he went on for several years, with but little success. The country got more settled, and of course extended his sphere of useful-

ness. From the time of his first settlement there, he has witnessed the power of the Lord, in several remarkable revivals; this wilderness may truly said to blossom as the rose. He has baptized upwards of *eleven hundred* persons of all circumstances, ages, established several flourishing churches, and hosannas to God in the highest have taken the place of the bear’s hoarse growl, and the rascal’s halloo.

His own church is composed of about three hundred members. Eight of his own children were baptized, and his wife. A few months ago, a married daughter of his exchanged this world for a world of glory; her expressions and experience were very remarkable, but time will allow a recital.

There has been another revival a few months ago; he baptized a man, *one hundred and three* years of age, and even children of eleven years of age, all ages have been taken in the gospel net, but more especially the youth. In this last revival Mr. Irish baptized *one hundred and fifty* persons in *five months*.

In many other quarters the work of the Lord has been going on, and is now proceeding almost to an equal degree. I shall, however, confine myself to some few remarkable instances only, as related by our brother Irish, which may be depended on, and which I had from his own mouth, but am apprehensive a sheet of this size will be too small for me, so my brother have patience with me, I shall not have done.

A godly old woman, a member of Mr. Irish’s church, had one son, and used every means in her power to train him up in the nurture and admonition of the Lord; he was the child of many prayers. The son grew up, but was of a dissipated turn; she still followed him with her entreaties, faithfully reminding him of his awful situation as before God, and told him that his end would be, dying in that state. One day he went to his mother and said, “Mother, let me have

clothes, I am going to a ball to-night." He expostulated with him and urged him not to go, by every argument in his power; he answered, "Mother, let me have my clothes, I will go, and it is useless to say any thing about it." She brought his clothes, he put them on, and was going out—she stopped him and said, "My child, do not go." He said he would. She then said to him, "My son, remember, while you are dancing with your gay companions in the ball-room, I shall be out in that *Wilderness* praying to the Lord to convert your soul." He went, the ball commenced, but instead of the usual gaiety, an unaccountable gloom pervaded the whole assembly—One said, "We never had such a dull meeting in our lives;" another, "I wish I had not come, we have no life, we cannot get along;" a third, "I cannot think what is the matter." The young man instantly burst into tears, and said, "I know what is the matter, my poor old mother is now praying in yonder wilderness for her ungodly son!" He took his hat and said, "I never will be found in such a place as this again," and left the company. To be short, the Lord converted his soul, Mr. Irish baptized him; he was soon after taken ill, Mr. Irish attended him often in his illness, and he died very happy, rejoicing in a free and full salvation. This happened very lately; observe, that praying breath is never spent in vain."

### BAPTIST MISSION.

DESCRIPTION OF THE PRINTING-OFFICE, SERAMPORE.

*Extract of a Letter from Mr. Ward, in India, to the Rev. W. Fletcher, Swannick, Derbyshire.*

Serampore, Dec. 5, 1811.

My dear Cousin,

I was very glad to receive a letter from you; it came also at a very suitable time when I was much distressed with the news of the death of my dear mother and eldest brother. Thank you for this mark of attention from one so unworthy. In looking over the scenes that are past, I sometimes

retrace my journeys to Loscoe with much pleasure. I rejoice that you have been preserved in the vineyard till now, and that you do not labour in vain. I should like to see you in the flesh again, but I do not feel distressed that this is impossible; the appointments of God are the best: if we may but meet in heaven, our interview there will have nothing in it painful; then all will be well. This time cannot be far distant, unless, (as I sometimes fear) I should be at last a cast-away. I see nothing worthy of our notice, but God's kingdom. I am in the very work, beyond which I have nothing to wish for, except more success in it. No place on earth presents itself in which I should be likely to be doing more good.

Could you see your cousin in his printing-office, surrounded by forty or fifty servants, all employed in preparing the Holy Scriptures for the nations of India, you would, I am sure, be highly pleased. One man is preparing the Book of God for the learned Hindoos, in the Shanskrit language; another for the people of Bengal; another for those of Hindoosthan; another for the inhabitants of Orissa; another for the Mahrattas; another for the Sikhs; another for the people of Assam; and for the Musselmen in all parts of the East, in the Persian and Hindoostanee languages; others for the Chinese; others for the Talingas; and others are soon to begin in the Cingalese, Tamul, and Malayalam languages.

As you enter the office, you see your cousin, in a small room, dressed in a white jacket, reading or writing, and at the same time looking over the whole office, which is 174 feet long. The next persons you see, are learned natives translating the Scriptures into the different languages, or correcting the proof-sheets. You walk through the office, and see laid out in cases *types* in Arabic, Persian, Nagaree, Talinga, Sikh, Bengalee, Mahratta, Chinese, Orissa, Burman, Carnata, Keshemena, Greek, Hebrew, and English. Hindoos, Musselmans, and converted Natives are



all busy; Some composing, others distributing, others correcting. You next come to the presses, and see four persons throwing off the sheets of the Bible in different languages; and on the left are half a dozen Musselmans employed in binding the scriptures for distribution; while others are folding the sheets and delivering them to the Store-keeper to be placed in the Store-room till they can be made up into volumes. This Store-room, which is 142 feet long, is filled with shelves from side to side; upon which are laid, wrapped up, the sheets of the bible before they are bound. You go forward, and in a Room adjoining to the office, are the Type-casters, busy in preparing the types in the different Languages. In one corner, you see another busy grinding the printing ink; and in a spacious open place, walled round, you see a Paper Mill, and a number of persons employed in making paper for printing the Scriptures in all these languages. Added to this, I have to preach several times a week in English and Bengallee, and an almost endless number of other things to do belonging to the mission—the Out-stations—the Family, &c. I think you will acknowledge that I am at my post, and where I ought to be. Pray for me, that I may make full proof of my ministry, and then all will be well. I am, my dear cousin,

thine most truly,

W. WARD.

### Fire

AT THE MISSION PRINTING-OFFICE,  
Serampore.

TO THE FRIENDS OF CHRISTIANITY AND  
ORIENTAL LITERATURE.

*Copy of a Letter from Dr. Joshua Marshman, of Serampore, to Dr. Ryland, of Bristol, dated March 12th, received September 9th, 1812.*

MY DEAR SIR,

I closed a letter to you on the 10th, but now write anew. Another leaf of the ways of Providence has been since unfolded which will ally you both with sorrow and grati-

tude, and call for the exercise of faith in HIM, whose word, firm as the pillars of heaven, has declared, "All things work together for the good of them that love God."

Last night, about six, I was sitting in my study, musing over the dealings of God who had that day week taken my infant son; and what afflicted me far more, three weeks before, dear brother Ward's second daughter, about six years old, in a putrid sore throat. While reflecting on these providences, and attempting to collect my thoughts on—"It is of the Lord's mercies we are not consumed," as a subject for our weekly evening lecture, some one exclaimed, "the printing office is on fire." I ran instantly thither, and beheld, at the lower end of the office, which is a room 200 feet long, a stage containing 700 reams of English paper, sent out to print the Tamul and Cingalese New Testament, enveloped in flames. Every door and window but one was fastened by a large flat bar of iron which went across it, and was secured by a bolt in the inside. In five minutes, the room was so filled with smoke that a candle would not live. Finding it impossible to open the windows, or for any one to go in without danger of instant death, we fastened that door again, in the hope of smothering the flame, and ascending the roof pierced it over the fire; and by incessantly pouring down water, so kept it under for three hours, that nothing but that paper appeared to have kindled, and there the flame was greatly abated. The alarm which we gave brought all the Europeans around us to our assistance, besides our native servants, so that we had all the assistance we could desire. While, however, the flames were got under there, I looked in, and suddenly saw a flame spread about twenty feet higher up. The smoke and steam increased so as to render it death to get three feet within the wall. In a few minutes the flames spread in every direction, and took away all hope of saving any thing from thence, and filled us with terror for Mrs.

Marshman's school, about thirty feet to the north-west—a bed-room for the boys about sixteen feet full north, which communicated with brother Carey's, and the hall, library, and museum, within twelve feet of it to the north-east. The wind, however, fell, and it burned as straight upward as a fire in a hearth, and communicated to nothing beside. It remained burning six hours, and consumed the beams five feet in circumference, the roof, the windows, and every thing but the walls. Happily, no lives were lost, nor a bone broken. The loss we cannot at present estimate. It has consumed all but the six presses, which were joined here saved, being in a side room. Two thousand reams of English paper were consumed, worth at least £5000. Founts of types in fourteen languages, besides English: namely—Nagalee, (two founts large and small,) Bengalee, (two founts) Orissa, Mahatta, Seck, Burman, Telinga, Tamul, Bengalese, Chinese, Persian, Arabic, Hebrew, and Greek, were burnt; besides founts of English for carrying on ten works, which we have now in the press; and ten cases, stones, brass rules, iron chases, &c. correspondent with all these. We have but types left for the circular letter, or even to print a statement of the loss. The editions of the New Testament which are stopped are nine: 1. The Hindostanee, Persian, and Tamul, printing under the patronage of the Auxiliary Bible Society, and the Hindec, (second edition,) Telinga, Seck, Burman, Sungskrit, (second edition,) and Chinese. The editions of the Old Testament are five: The Sungskrit, Bengalee, (second edition,) Orissa, Mahatta and Hindec. Among the English works suspended till we get types from you are, The Sungskrit Grammar, (second edition,) Brother Ward's Work on the Manners of the Hindoos, (second edition,) Confucius, (second edition,) The Dissertation on the Chinese, (second edition,) enlarged more than two hundred pages; Bengalee Dictionary, and a Telinga Grammar, both by Brother Carey. The loss cannot be less than *Twelve*

*Thousand Pounds Sterling*, and all our labours are at once stopped.

Yet amidst all, mercy evidently shines. I trembled for dear Brother Ward (as our Sisters did for us both) lest the roof should have fallen in with him, or lest he should have entered too far, and at once extinguished the spark of life. But we were all preserved, blessed be God. The flames touched nothing besides; they might have consumed every thing. The presses are preserved, and happily the matrices of all the founts of types were deposited in another place; had they been burnt, it must have been years before they could have been replaced. We can now, however, begin casting types to-morrow, if we can find money; country paper can be substituted for English, and thus two or three months will put the Versions of the Scriptures in motion again. But for English we shall be distressed till you send us a supply; we know not even how to send you a circular letter. I am writing this at Calcutta, to go by the packet this evening, whither I am come to inform Brother Carey, and therefore cannot tell you what types, nor how many. They must, however, be all the sizes from the text of Confucius to the Minion in the circular letter; also Italian, and every printing utensil accompanying. Perhaps some friend in London in the printing line can tell what goes to complete a Printing-Office with English types. You must also send a fount of Greek and Hebrew. I am distressed to think where you will find money, but send if you incur a debt; the silver and the gold are the Lord's. The christian sympathy of our friends almost overwhelms me. Rev. Mr. Browne was confined by illness, but Mr. Bird, his son-in-law, exerted himself for us in the most strenuous manner. I fear it affects Mr. Browne's mind even more than mine own; he sent off an express at midnight to acquaint Mr. Harrington, who is deeply affected. The Rev. Mr. Thomason wept like a child to-day on hearing of it. He begs us to make out a minute statement of our loss, and says he will use all his interest

on our behalf; we shall write again to-morrow. I feel assured that the Lord will bring so much good out of it, that Satan will repent it ever was done. How it arose, we know not. Brother Ward and others think it must have been done by design, and that some idolater among our servants, turning pale with envy at the sight of the bible printing in so many languages, contrived this mode of stopping the work. This, however, is mere conjecture. Be strong in the Lord my dear Brother, he will never forsake the work of his own hands.

I am, ever yours,

J. MARSHMAN.

P.S. One thing will enable us to go to work the sooner; the keys of a building larger than the printing office, which we had let for years as a warehouse, were given up to us on Saturday last. Thus we have a place to resume our labours, the moment types are cast."

Mr. Marshman estimates the loss at £12,000, but as he wrote the day after the fire, and before any minute statement could be made out, this is not likely to be the exact amount.

It has been asked, How it was that the property was not insured? Persons high in respectability, who have heretofore resided in India, assure us that no such thing as insurance of buildings is there thought of; and that the buildings used by Europeans are so constructed that they will not burn without great pains being taken to burn them—which strengthens the conjecture of the place having been set on fire.

As the funds of the Society are inadequate to repair so serious a loss, an appeal is made to the christian public.

Subscriptions and Donations are received in LONDON by Mr. BURLS, 66, *Lothbury*; Mr. BUTTON, 24, *Paternoster Row*; Messrs. SIMMONS & SON, 98, *New Bond Street*; and at Messrs. W.M. CHATERIS, WHITMORE and Co. Bankers, *Lombard Street*.

Dear Sir,

I will thank you to request the editor of the Baptist Magazine to in-

sert the following short articles in the next number, if convenient.

Yours respectfully,

G. BURDER,

Camberwell, Sec. of the *Missionary Society*,  
Sep. 17, 1812. and Ed. of the *Evangelical Magazine*.

The Directors of the Missionary Society, in London, no sooner heard of the fire at Serampore, than they voted the sum of ONE HUNDRED GUINEAS towards repairing the heavy loss sustained by their Baptist Brethren.

In like manner the Trustees of the Evangelical Magazine, tenderly sympathising with their brethren, devoted, from the profits of that work, FIFTY POUNDS to the same benevolent purpose.

To Mr. Button,  
*Paternoster Row*.

We are also informed that the British and Foreign Bible Society, as soon as they heard of the Calamity, voted an immediate supply of 200 Reams of Paper to be sent to the Missionaries.

#### AUXILIARY MISSION SOCIETY.

The Spirit excited by the Baptist Missionary meeting on the 24th June in London, has already diffused itself and produced a salutary influence. An *Auxiliary Missionary Society* has been founded in consequence of it at the Rev. Mr. Dore's meeting, Maze Pond, Southwark, on July 5, 1812. "Its object is to increase the funds of the original institution; from which it only differs in admitting as members, persons whom it may not be agreeable to subscribe so much as a guinea per annum. Thus by receiving subscriptions of every class, it may also serve the valuable purpose of exciting the minds of the rising generation to more lively interest in the dissemination of the gospel among the Heathen."

We understand several similar institutions have been formed among our churches in Southwark, which we hope will be followed by many others in town and country.



## FEMALE SERVANTS SOCIETY.

When Dr. Ryland and Mr. Sutcliffe were last year collecting in Scotland, for the Translation of the Scriptures into the languages of India, they were invited to attend a meeting of Female Servants, and after they had prayed with them, the Secretary, a modest and serious female, presented them with a Donation of *Twenty Pounds one Shilling*, to aid the important object in which they were engaged.

The following is an account of the origin of this Society and a Copy of Rules, which we hope will have a tendency to excite christian female servants in this country to imitate an example so praise-worthy.

I. The Society shall admit as members, such FEMALE SERVANTS of decent character, and other Females of good report, of different religious denominations, as may be inclined to join them.

II. That the Society shall have a general meeting at least once every quarter, the duration of which, for obvious reasons, shall be short; when such Ministers of the Gospel as may be favorable to the Society, shall be requested to attend, that they may give necessary information and advice, as well as open and close the meeting with prayer.

III. Each member shall pay *One Shilling* on admission, and the like sum, or what they can afford, at each quarterly meeting afterwards, to the funds of the Society.

IV. That a Treasurer shall be annually chosen by the Society, who shall keep a list of the Members, the accounts of the Society, and dispose of the funds according to the Society's direction.

V. That a Committee shall be chosen annually, consisting of six Members of the Society, who shall provide for the accommodation of the Society at its meetings; warn the other Members of the times of the stated and occasional meetings; and bring the contributions of such as may be prevented from giving personal attendance.

VI. The application of the Socie-

ty's funds shall be determined on, only in a general meeting of the Society, either at a quarterly meeting, or one called by the Ministers who countenance the Society, for the express purpose; and in determining how the Society shall distribute its funds, it shall be guided by what appears to be the most urgent call of Providence, in behalf of the respective institutions for diffusing the Scriptures.

PUBLIC MEETINGS.  
ORDINATION.

Wednesday, September 9th, 1812, Mr. Martin was ordained the first Pastor of the Baptist Church at Malmsbury, Wilts. Brother Smith, of Bath, read 1 *Tim.* iii, and prayed; brother Ward, of *Melsham* made a few introductory observations, received the confession of faith, (which was explicit and concise,) and asked the questions; brother Mosely offered up the ordination prayer with imposition of hands; brother Porter delivered an affectionate and impressive charge from 2 *Cor.* iv, 1, 2. *Therefore seeing we have this ministry, &c;* brother Winterbotham addressed the church, in a very candid faithful discourse, upon *Eph.* v. 15. *See that ye walk circumspectly, &c.* brother Davies (Indep.) concluded with fervent prayer for a blessing upon the newly ordained Pastor and his people.

Brother Mosely preached the Tuesday evening from 1 *Tim.* vi, 2. *These things teach and exhort;* and brother Porter the Wednesday evening from *Rom.* x. 10. 11. Brother Edmonds (Indep.) concluded the public religious exercises with prayer.

We are informed that the late Benjamin Francis (a name dear to many in those parts) preached a week-day lecture at Malmsbury, from the year 1771 to 1779, with much acceptance and success; since which they have been variously supplied till the last year; when Mr. Martin, then a Student supported by the Bristol Education Society, under the tuition of the Rev. E. Daniell at Brixham, came among them; whose

labours proving acceptable and useful, have issued in his call to the pastoral office.

#### WELSH ASSOCIATIONS.

Denbighshire Association, comprising 13 churches, held their annual meeting on the 23rd and 24th of June, 1812. Tuesday afternoon, assembled at three o'clock. This meeting comprising only ministers and deacons and members. After prayer, C. Evans was chosen moderator, and the accounts from the churches were read, with respect to additions, and the spiritual state of the churches. In general, appearances were rather encouraging. In Anglesey, the Lord has granted us a great increase of ministerial gifts; but in Flintshire, Carnarvonshire, Montgomery, and Denbighshire, a great deficiency prevails in that particular. New doors are opening in every neighbourhood, as if some strong hold of satan were broken, and gave way; hundreds are flocking to hear the word, and it seems that there is much of the power of the world to come descending on both preachers and hearers.

We have considered the necessity of encouraging Itineracy among these people, for they are many weeks together without any sermon. We have left the further consideration of this till the other association at Amlwch. In this conference many of the ministers in love and affection shewed the necessity of ministers holding close communion with God; and to be approved of him, and watching carefully to maintain the dignity of the ministerial character, in *temper, word, conversation, and doctrine*.

At six o'clock public worship began. The following brethren exercised; Thomas Thomas, *Nantgwyn*, prayed; R. Williams preached from *Psalms lxxxix. 15*; and R. Williams, of *Anglesey*, from *Rom. i. 16*, and concluded by prayer.

Wednesday, six in the morning, R. Ambrose prayed; W. Evans, of *Carn-y-felin*, preached from *Rom. viii. 32*, and concluded by prayer.

At ten, C. Evans, of *Anglesey*,

prayed; Thomas Thomas, of *Nantgwyn*, preached from *Isaiah lx. 8*; Thomas Jones, of *Rhydwilim*, from *Hosea xi. 8*, and concluded by prayer.

At two o'clock Abel Vaughan prayed, John Jones, of *Newtown*, preached from *Ezek. xxxiv. 29*; and C. Evans from *Matt. xxvi. 28*, and concluded by prayer.

At six, William Evans prayed, Griffith Davies preached from *Rom. viii. 25*; and John Davies from *Phil. iii. 9*, and concluded by prayer.

The Anglesey Association was held at Amlwch on the last Tuesday of June and the first Wednesday of July, 1812.

Ministers, Deacons, and Members assembled in the meeting-house at three o'clock. David Roberts prayed. The first subject under consideration was the bad tendency of Party-Spirit, and the necessity of cultivating a spirit of meekness.

Then we considered the necessity of making a little Fund, to support village preaching in many places in Flintshire, Carnarvonshire, Montgomery, and Denbighshire; that we may be able in part to defray the expenses of those that will visit them; and we hope that our brethren in South Wales will help us, by making a similar Fund; also that our brethren in London will help us by renewing what they have given formerly, when the Baptist's cause was first introduced to the North. It is as necessary to encourage Village preaching in Wales as in England.

Then we agreed upon—A general prayer meeting for ministerial gifts—To support the Mission in India—and the Academy at Abergavenny—

The Associations next year to be the first on the fourth Tuesday and Wednesday of June, at Llangrannog, Carnarvonshire, the last on the first Wednesday and Thursday of July.

At 6 public worship began; Hugh Williams prayed; Rowland Williams preached from *2 Cor. iii. 9*; Richard Faulks from *Eph. x. 6. 10*, and concluded by prayer.

Wednesday, at 6 in the morning



Faulks prayed ; Thomas Davies, *Dilfowyr*, preached from *Rom. v.*, and John Thomas from *1 Pet. ii.*, and concluded by prayer.

At 10 o'clock Simon James prayed. T. Thomas of *Nantgwyn* preached from *Psa. lxxxix. 14* ; and W. Evans, of *Cwmyfelin*, from *1 Pet. iii.*, and concluded by prayer.

At 2 o'clock, John Prichard prayed ; Thos. Davies preached from *1 Pet. v. 25*, and Thomas Jones from *1 Cor. xiv. 10, 11*, and concluded by prayer.

At 6 in the evening, W. Roberts prayed, and Simon James preached from *Psa. xxxi. 19*, and C. Evans from *Heb. viii. 10*, and concluded by prayer.

Public Collections for the Mission to India were made in both Associations.

### BIBLE SOCIETY.

Our Readers will participate in gratification, in witnessing the increasing number of Auxiliary Societies, in aid of the Parent Institution. On the 19th of August, a Society for this purpose was formed for Wiltshire, at a numerous and very respectable Meeting of the Inhabitants of that County, held at the Townhall in Devizes ; President the Rev. Mr. Hop of Salisbury. A few days after, a similar Society was formed for Gloucestershire, of which the Dukes of Norfolk and Beaufort were appointed Presidents.

Much as has been done in aid of the Bible Society, much more remains to be done, before its object can be accomplished, even as it respects the British Empire. In a letter to the Meeting at Gloucester, Owen, one of the Secretaries to the Parent Institution, remarked—At Home, the employment for it is great. England wants its services ; she shows how great that want must be, when half the inhabitants of her great metropolis are unprovided with the Bible.—Wales wants them ; and she sends her poor population, now ignorant, by gratuitous instruction, for the reception and use of a Bible.

Scotland wants them ; and she shows her Highlanders thankful for the treasures already received, in copies of the Gaelic Scriptures, and petitioning for a more abundant supply. Ireland wants them ; and points to her numerous subjects of the Romish Church soliciting the Bread of Life from Protestant hands. Our prisons, our poor-houses, our hospitals want them ; and exhibit cases of misery under every form, which nothing but a Bible can relieve."

### CASES.

THE Baptist Church at Cardiff return their sincere thanks to the Churches at Abergavenny, Chipping-Norton, Hull, Kimbolton, Oakham, and Watchet for the favors received from them towards decreasing the Debt on their Meeting-house, and humbly hope that other Churches whose aid has been solicited will yet give attention to their Circular Letter.

The Baptist Church at Chesham, Bucks, under the pastoral care of Mr. W. Tomlin, beg leave to present sincere thanks for the kind attention paid to their circular letter by the Baptist Churches at Tenterden, Guildford, Bond street Birmingham, Kingsbridge, Haltstead, Cranbrook, Bourton-on-the-water, Upton-on-Severn, Pershore, Blunham, Braintree, Westbury Leigh, Chapmanslade, Chipping-Norton, Weston by Weedon, Harlington, Coat, Keysoe, Earl's Colne, Fenny Stratford, and the Churches at Plymouth Dock. Likewise to the *Friends* at Bicster, and to a Friend at B——, in Beds.

N. B. The above remittances are in addition to those acknowledged in our Magazine for February last.

As a considerable debt still remains the People at Chesham indulge a hope of assistance from other Churches to whom the circular letter has been sent. It is requested that Communications may be addressed either to Mr. W. Tomlin or to Mr. Charles Payne, Chesham, Bucks.



## AN ELEGY

On the Death of the REV. JOHN CLEMENT, 24 years Pastor of the Baptist Church at New-mill, near Tring, Herts, who departed this life February 17th, 1812.

Oft has the muse essay'd the plaintive strain,  
 Recorded oft the gloomy work of death ;  
 Another stroke demands the dirge again,  
 Another Man of God resigns his breath.  
 Each moment as it passes bears along  
 The young, the old, the humble, and the great ;  
 They rise, they fall, a scarce regretted throng  
 Who rush promiscuous down the gulf of fate.  
 Tho' millions fall, forgotten or unknown,  
 As falls the grass before the mower's sweep,  
 Yet when the stately oak is overthrown,  
 The shock is felt, and nature's wound is deep.  
 Thus CLEMENT fell, who long had firmly stood  
 Amid the storms of time and weight of years,  
 Belov'd while living by the wise and good  
 Who o'er his grave shall shed affection's tears.  
 Throughout his lengthen'd course he onward trod,  
 In one undeviating upward way,  
 True to the cause of truth, of souls, and God,  
 From youth's fresh dawn to life's declining day.  
 In order steadfast, yet in ruling mild,  
 He felt no bigot zeal nor priestly pride ;  
 In wisdom strong, yet humble as a child,  
 He broke no peace, no brother's claims deny'd.  
 Oft had he seen the restless wand'ers rove,  
 In paths eccentric, seeking empty fame,  
 Yet in his noiseless track resolv'd to move,  
 Content with doing good and upright aim.  
 A true disciple of the good old school,  
 He stood aloof from Rome's obedience blind ;  
 He knew no head but Christ the Church to rule,  
 He own'd no laws but his the soul to bind.  
 No trifling arts to win a giddy crowd,  
 Disgrac'd his pulpit, or the truth defil'd ;  
 No trick theatric, no rude clamour loud,  
 No gesture vain, nor notion strangely wild.  
 In a plain stile, with gravity sincere,  
 He preached redeeming love and heav'nly grace,  
 With wholesome doctrine fed the chasten'd ear,  
 And bade the vagrant heart the truth embrace.  
 Ah ! silent now his monitory tongue,  
 His lengthen'd labours find an honor'd close ;  
 His wearied frame now rests the dead among,  
 His soul unfetter'd flies to blest repose  
 Ah ! mourn not Zion as of hope devoid,  
 When some dear spirit quits its mortal chains,  
 Tho' earth and all its tenants were destroy'd,  
 Your Saviour lives, your God for ever reigns.  
 When Paul departs, or when Apollos dies,  
 The widow'd church shall not forsaken roam ;  
 Strong for the work young Timothies shall rise,  
 And bring another race of converts home.